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THE JAPAN CHRISTIAN QUARTERLY

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EDITORIAL NOTES

The Wholesome Guidance of Thought.

THE phrase 'Shiso no Zendo' is not easy to translate into the English language. Of course, literally, it means 'The Wholesome Guidance of Thought.' But in current English literature we find no such expression as this. There is no discussion of the subject in books or periodicals published abroad in the English language. Yet it is a subject which looms large at the present time in Japanese discussion.

Attention is called to this, because of a needed distinction concerning this subject, in order that greater discrimination may be used in speaking of the source of the 'Thought' so much in need of guidance. The reference of course is to communism. When this subject is discussed, in Japan, one is thinking of Karl Marx and his theories. Now it is common for Japanese writers to speak of this dangerous thought as being Western in its source and origin. But to leave it at that is very unsatisfactory and unjust. As we have said there is no discussion in current English literature of this subject sufficient to give currency to such a phrase as 'The Wholesome Guidance of Thought.' Neither communism nor Karl Marx is a menace in any English speaking country. His ideas are not threatening to subvert the social order, in truth, in any Western country outside of Russia.

Our reason for calling attention to this is not only for the sake of justice but on account of its bearing on the teaching of the English language in Japanese schools concerning which some remarks will be made in a separate editorial.

If we should translate 'Shiso no Zendo' as the 'Wholesome Leadership of Thought,' the phrase would come into line with our ordinary modes of thinking. But in Japan the expression suggests a youth or a blind man being led by the hand in its mildest form and political control in its more vigorous form or import. When we think of the leadership of thought, we call to mind pastors of churches, teachers in schools, editors of periodicals and magazines, lecturers and authors of books. We have in mind all those who shape public opinion and mold the sentiment of a nation.

In no English speaking nation is it common to look to the government for the guidance of thought. And as a matter of fact, the necessity for any government to take upon itself the guidance of thought points to a serious lack of wholesome public opinion and religious teaching in the life of that nation. Under normal conditions, the spiritual and moral forces would be the main reliance for the preservation of a nation against radicalism and extreme measures. The active part the government feels impelled to take in Japan is evidence of the general state of irreligion prevailing throughout the country.

Whenever a government must assume functions belonging properly to the church, a weight of responsibility is placed upon political authority which it is scarcely able to bear. It is difficult for Parliament to guide the thought of a nation. That is properly the work of family, school and church and those agencies which go to form public opinion. Of course the Church cannot deal with overt acts of disloyalty. That duty belongs to the State. But the Church should play a great part when it comes to the wholesome guidance of the thought of a nation.

The need of Japan at the present time can best be met through a wide circulation and acceptance of the Bible among the people. National institutions can be made more secure and society more stable by founding the national life upon the Christian Scriptures. This is a simple solution, yet effective. The Bible has been a lamp to the feet and a light to the pathway of nations as well as to the individual wayfarer who seeks his way through the mazes of human life and destiny.

Proposed Changes in the High School Curriculum.

Very important educational problems are to the front at the present time. The root source of proposed educational reforms is the

problem of the wholesome guidance of thought. Changes in the system of high school education are contemplated by the authorities, though no definite step has been taken as yet. Our interest in these reforms, as Christians, grows out of the deeper question at issue, as affecting Christian schools and as throwing light upon Christian obligation to society and mankind.

Three changes seem to be contemplated. First, a larger place would be given to what is called 'practical' education in the high school curriculum. Secondly, the proposed reform calls for a lessening of the hours devoted to the English language in the curriculum. And thirdly, it is the plan to return to the traditional emphasis attached to Japanese and Chinese learning. Not one of these changes is proposed in the interest of education as such. There is no educational crisis growing out of the nature of education itself. The question seriously contemplated, so far as it affects education, has reference to the inefficiency of the system as a defense against extreme and unwholesome ideas.

It is not easy to see harmony between these proposed changes. To adopt 'practical' education would tend to put a check upon 'ideas.' To lessen the hours of English would tend to exclude, and therefore limit, the circulation of 'ideas.' But is a return to the Chinese classics recommended from the same point of view? Is this to be a means of checking the flow of ideas and the trend toward intellectualism?

The last suggestion, that is, that the Chinese classics be emphasized once more, points to a true solution though it does not contain it. Surely safety for the nation and its institutions can be assured without denying to the Japanese people the enjoyment of ideas and full participation in the intellectual life. Japan is a reading nation. The fondness for books and periodicals gives evidence, even among the people, of strong intellectual interests. It would be a most serious step therefore, indeed a tragic one for the higher life of the nation and the development of culture, to adopt a policy which reduced the courses of study to very narrow limits by making place for 'practical' education. There are indeed practical courses in the American high schools which the students may take as electives.

The practical courses belonging to secondary education have long been established in Japan in schools separate from the regular high schools. The division of the high school course, therefore, as now proposed into practical and vocational on the one hand and into classical studies on the other hand amounts to a very extreme

emphasis upon practical education. The number of high school students is as yet very small as compared to the total population. The intellectual foundation for higher education must be laid in the high schools. To divide the present course so as to narrow the classical studies would amount to a drastic limitation of cultural foundations.

In order to overcome radicalism, practical and vocational education on the one hand and a return to Chinese literature on the other hand are proposed as remedies. Will either course remove the dangers of intellectualism? Or of radicalism?

As regards the first proposal, the most active propagandists of radicalism in the world today are men who have had practical and vocational training. It is of the essence of Marxianism to give supremacy to the technical man. It is difficult to believe that the true remedy is to be found in this suggestion.

As regards the second proposal, the return to Chinese literature, we believe, first, that the Chinese learning should have a permanent place in Japanese studies. But in the second place, it is difficult to believe that the mind of modern Japan, trained in science and highly industrialized, awakened to all the influences of a modern age of popular freedom, can ever be turned back into the feudal channels determined by the Chinese learning. We are in hearty sympathy with the motives of those who would turn back to the Chinese classics. The motives are founded upon a true insight, namely, that knowledge of itself cannot produce character.

But the age of feudalism has passed away in Japan, as in European nations a little earlier. Its ideals cannot be made acceptable now. Education has become the possession of the many and not of the few. I mean education in its true sense. The problem in our age for education is: How can noble interests and broad sympathies, and a high type of character, be produced among the masses of people who share in the privileges and responsibilities of national life? The type of education needed in Japan, generally speaking, is not to be found in the ancient culture of China, but in the modernized culture which has maintained a high idealism while serving an industrial age. National security is to be found in true culture. The essential culture of feudal times should be preserved, but in forms acceptable to an age of popular awakening and universal intellectual interests.

The Teaching of the English Language in the Schools.

The adoption of the English Language as a major study in the schools of Japan some forty years ago was a master stroke. If you sift education down to its last analysis, that is, education in any true sense, it is almost identical with language study. There never has been education in any period of history the foundation study of which was not an outstanding language. The nations of the Mediterranean studied Greek, as the nations of Europe later studied both Greek and Latin. The schools of Japan studied the Chinese language and later devoted themselves to the study of the English language. Language study is a means of mental discipline, with which nothing can be compared except the study of mathematics. And besides, it gives to the students access to the intellectual treasures that language contains. When Japan introduced the study of English in her schools she opened the door of access for the youth of the nation to all the treasures of modern culture and scientific knowledge. Every important book now published in any language finds its way into the English language. A knowledge of English therefore gives to one citizenship in the realm of modern science and culture. Besides, the study of English opens the door to travel, trade and diplomacy as no other language can possibly do. Then the mental discipline for Japanese youth, derived from translating and writing and speaking in English is immeasurable in value. In addition to these, the study and use of English is transmitting to the Japanese language a shaping influence by which the latter is heightened and enriched in efficiency and is being converted into a capable instrument for meeting the needs of the new day in this country.

The Chinese language will, of course, be taught in Japanese schools. Japan's relation to Chinese traditional culture is such as to render this almost a necessity. But the Chinese language is not a modern tongue. It contains an ancient culture, valuable in many respects, but falling short of that liberalizing of the human mind produced by a study of Greek and Latin. It would be a great backward step to try to displace the English language by adopting once more the Chinese as the major study in Japanese schools.

Christian Schools and Thought Guidance

What can Christian schools do to guide national thought at this critical period in the history of Japan? There are now in Japan, exclusive of Chosen, about 190 Christian schools of secondary grade and up, with a student body of approximately 50,000 young men and women. This is a number not too small to make some contribution toward the solution of the thought-problem that is now pressing upon the nation. How, then, can these schools make such a contribution? In the main, I believe, by just doing what they have been doing hitherto, but doing it better,—more earnestly, more thoroughly, more effectively.

1. The Christian ideal is the perfect ideal for human existence. There are other ideals,—the ideals of the various other religions, and the ideals of Marx and communism. But for man neither in his individual nor in his social existence is there any other ideal that is nearly so good nor so true to the heart of things as the Christian ideal. This is truth that can not be successfully gainsaid, and it is the firm foundation upon which we must stand. The Christian ideal—in other words, Christ, is **the** Way for all mankind. Faith in God as the holy and loving Father of all, dependence upon Him, communion with Him, and the realization of righteousness, justice, love and humanity in all the aspects and relationships of life, all as incarnate in Christ,—this is the Way.

2. The process of the realization of this ideal is from within out, not the opposite. It is based upon a change of heart,—upon the new birth so fundamental in the teaching of Jesus and the experience of Paul. Through the working of the Divine Spirit there is a fundamental change from a heart controlled by fleshly and selfish desires to a heart committed to Christ and His way of righteousness and love. This changed heart, then, like a leaven, gradually works itself out in a transformation of all the inner and outer manifestations of life. The inner affections, motives and purposes, as well as their outward expression in individual conduct and endeavor, and in social organization and activity, undergo change and become new.

This process may be slow. It may be resisted, not only by those who have not accepted the Christian ideal, but even by those who are

committed to it but are unwilling to yield themselves to it in its true implications. The ideal itself may be blurred and perverted beyond recognition. All these things have actually happened during the past nineteen centuries, and are happening now, and hence the transformation of individual life and human society has been exceedingly slow.

Nevertheless this process of from within out is the only true process. All other processes are only palliative, weak and ultimately ineffective. Repressing evil by force of authority, though temporarily necessary, is not a permanent cure. Legislating people into goodness is in a measure helpful, but not fundamentally effective. Increasing man's material welfare is good in itself, but does not touch the root of his trouble. Fascism and Sovietism are alike outward applications and can not bring true welfare to humanity. Radicalism and any violent overturning of a social order only lead to worse misery.

3. What is needed for Japan today, and for all the world, is greater faithfulness on the part of the world's Christian people. It is here that the remedy is focussed. The world's Christian people must become more genuinely Christian. They must be willing courageously to follow out the implications of the Christian ideal to a far fuller extent. They must set Christ in the very center of life's interest, instead of relegating Him to its circumference. They must have a passion for Christ and for humanity's salvation and uplift, and the cross must not be shunned. It is such lives that will arrest the attention and guide the thought of Japan and of all nations. It is such people that will bring the conviction to the hearts of men that here is indeed the remedy for all the ills of human life and human society; that here is the Light to follow amid the confusions and perplexities of the world; that here is the Way that leads to life and blessedness.

The responsibility of Christian schools toward the solution of the thought problem in Japan can easily be inferred. It is the responsibility of raising up such thoroughly Christianized young men and young women as will make their lives a challenge to society around them. They must have the new-born heart; and they must have convictions (and it is a gain if they can express their convictions); and they must live lives and do work that corroborate their convictions. For the Christian schools to go out of their way to combat and denounce false social ideals, and perhaps to threaten punishment for holding such ideals, while occasionally it may be in order, generally

it is unwise and ineffective. The clear and intense positive teaching of the Christian ideals, and the leading of students into the actual personal experience and conviction of the faith life,—this is the great mission of the Christian schools toward the thought-life of the nation.

Christianity is not indifferent to the social injustices of the world, nor to its hard-heartedness and cruelty toward those of the lower strata of society, nor toward war, nor toward any other form of evil and corruption. Its face is firmly set against such evil of every form, so far as its professors embody its true spirit. Nor has this antagonism been in vain. Christianity, though far too slow in its achievements because of the imperfections of its followers, has not been a failure. On the contrary, it has been eminently successful. It has practically driven slavery from the face of the earth; it has elevated the position of woman and purified the home; it has spread the spirit of philanthropy throughout the world; it has been by far the greatest moral force in the history of the past nineteen centuries.

It uses education, legislation, petition, agitation and other means to carry out its purposes. But its chief reliance always is, and must be, upon the inner working of the Divine Spirit in the hearts of men.

D. B. SCHNEDER.

The Wholesome Guidance of Thought

The problem of the right guidance of thought is not only a problem of Japan today, but arises with every generation and in every country. We know that various institutions have been created for that purpose in many countries in Europe and in America; but in Japan, I think suddenly the feeling that thought should be rightly guided has become intensified, and institutions are being created for that purpose.

The one reason for this sudden conviction is to be found in the Communistic Affair. About five hundred young men and students were arrested and prosecuted rather suddenly in March, last spring. Another reason was the establishment of a Society for Scientific Research of Social Conditions by the union of the students of Kyoto University and other universities and colleges. But this scientific study of socialism and its literature was not the only object those students had in view. They went on to practical action. That movement was thwarted by the Government as insurgent, disorderly and violent and which stained the good name of Japanese history and the honour of Japan as a nation.*

These groups in Japan had a relation to the Third Internationale and sent their representatives to its World Conference. And one important subject among the declarations of that World Conference was to fight against every dynasty of kings and emperors in the world and to destroy it. And the Japanese group gave consent to the whole declaration, that is to say, the Japanese representing those groups gave consent against the Japanese Imperial House. This is the reason why they were looked upon as rebels.

"It was by the Glory of our Imperial House that the Japanese could achieve such progress year after year since the Meiji Era,"—these are words spoken in Japan by her government in every generation. Here appeared a group of young men who, by their words, cursed our Imperial House, and whose purpose was destruction. The surprise, fright and indignation of the government were not there-

*The government says that the first Communistic movement in Japan took place in the 9th year of Taisho. And the growing power of this movement was shown gradually by every prosecution.

fore without reason. This event caused an urgent consideration of the revision of the law for the preservation of domestic peace, which was still under consideration in Parliament. And by an urgent Imperial Ordinance, this law was issued.

But always the law for the preservation of domestic peace deals with criminal conduct after the deed only. Hence this law had not the power to guide thought or a right to prevent dangerous thought, conduct or movement, or to deal with crime before its committal. This is clear to every one, so the more the government revised the law for the preservation of domestic peace and adopted the principle of severe punishment, the more the requirement of other methods which prevent such crime in the future was felt to be necessary.

To accede perfectly to this requirement is difficult, and no government has yet found a suitable method. Therefore in the plan of the government there was yet something still in process of consideration, and we must think that there remained some undetermined points. But the following are the points which already have been settled.

(a) The enlargement of the police organization with reference to the problem of thought. By this the police have power to supervise strictly the conduct of people who needed special observation.

(b) This was not only planned for the home land but also for the outside of the Empire. For example, to Shanghai, Moscow, London, Paris, San Francisco and Seattle, the government sent officers to deal with this problem.

(c) The appointment of a new public procurator in the court to deal with the thought problem.

(d) Scrutinizing more strictly the importation of foreign books —books on Anarchism and Communism—which has been kept up with great vigilance.

In Japan the police institution and gendarmerie institution have kept strict watch. It has long been the report that Japanese police are crude, their intemperate acts excessive, and that they are full of despotism. It is easy to imagine how strict and thorough the police observation was over those who studied social science, and over the uprising of the communistic group. It is not exceeding the truth

to say that the severity of control, I believe, has no comparison elsewhere in Western countries.*

The above are matters that belong to the Home Department and to the Judicial Department. But the central responsibility of this trouble must belong to the Educational Department. The Educational Department is working on the following lines:

(a) The Educational Department, knowing the limitation of the power of the government, and recognizing its own lack of strength, sought the help of religious leaders and hoped to inspire them to efforts greater than before. In June of this year the Conference of Religions was held in Tokyo, and the main object of this Conference was to commemorate the Imperial Coronation. But as the Communistic affair had broken out, this Conference drew public attention, especially attracting the notice of the Government. The Premier, the Minister of Education, and Ministers of other departments were present at that Conference and made congratulatory addresses and told of their hopes. The Minister of the Imperial Household Department also was present, and the Imperial Household provided refreshments for the Conference.

(b) The Department of Education showed their willingness for reform, convinced of the error of their former policy which had been antagonistic to religion as being outside the scope of education. This policy of the Educational Department, the policy which rejects religion as being outside the scope of education, was shown by Instruction No. 12 of that Department issued in the 32nd year of Meiji. In this Conference on Religions, which I have mentioned, the revision

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*This is a humorous story which appeared in a newspaper when the Police Bureau of the Home Office Department prepared anew the enlargement of the police system of which I have just remarked. The director of the Bureau ordered his subordinate to make a suitable plan according to an estimate of about two hundred thousand yen. As the Japanese government was poor she could not always take the necessary measures. This was known at home and abroad. And the director of the Police Bureau and the officers of the Government have known this very well. So the officers of the Bureau were doubting whether they could get the approval of the Cabinet or not. But in fact an estimate of two million yen was approved by the Government in place of the two hundred thousand yen. It was by a mistake in the writing of the figures. The officer of the Bureau thought that he wrote two hundred thousand yen, but in the paper which was presented to the Cabinet there was written two million yen. As it was the time of urgency and fright, no one noticed the mistake, and this mistaken estimate for two million yen for the enlargement of police service was recognized at once. The director and his officers of the Police Bureau were astonished. But they thought that it was an accidental achievement and an unexpected gain, so they made a new plan which required two million yen, and they began to spend and scatter that money on such a scale.

of this Instruction was called for as follows:—If a school wants to teach religious education it should be able to obtain permission to do so from the Minister of Education. And when a school lays claim to religious education, the Minister of Education ought to permit the claim, and should not deny it. By this certainty of recognition which had been obtained already by private negotiation, this decision was adopted, and the Minister of Education invited the presidents of all schools which had any religious instruction to his official residence and conversed freely with them and told them of his hopes. The parties from the Christian schools were invited on the 23rd of May. Later I will speak about it in more detail.

(c) The Department of Education urged the dismissal of every professor dangerous in character from each university—giving opportunity for voluntary withdrawal on the part of the professor—and the establishment of a Chair of Oriental Morality, Ethics, History, Philosophy and Art. To the former request some universities have complied, but some have failed to comply. To the latter each university recognized the suggestion, but as the Financial Department rejected the estimate for the project it was not realized and the plan of the Educational Department fell through. But that Department appointed a manager of students for every college and university, and gave them the management of the study of new thought and of groups of students and of their conduct. The estimate for this expense was figured in the estimate of the coming year as a legal disbursement—to tell the truth it was not legal—and the appointment of its managers was announced toward the end of October of this year. I know these are the plans which were intended and were about to be set to work by the Educational Department.

I dare not say that these plans of the Department of Education are faulty or entirely useless and bound to be devoid of effect. I think anyone who stands in the midst of such a situation as that of today will be induced to undertake such a project. But I doubt whether such a plan is not very much out of date. Though the revival of studies of Oriental Ethics, Philosophy, and History has not materialized because of the estimate required to finance it, the Department of Education attaches importance to the revival of these studies. Thinking of these things, and seeing many reactionary and anti-modern elements in the policies of the Department of Education, I cannot but think that this plan is too reactionary.

I think we cannot contribute any good solution to the thought problem of today by such a conservative and retrograde policy. If the Department of Education proceeds in such manner, I think the tendency of present thought will be toward increased confusion and will fail of a moderate, just and confident solution.

At this point we come to the problem: "What shall we do?" I mentioned before that representatives of religious schools, especially of Christian Schools, were invited by the Minister of Education for a discussion. I believe at that time the Minister of Education had not yet decided to adopt such conservative and reactionary policy as has already been described. I think the only solution for the Department of Education to achieve is by the plan had in mind at the time the invitation was given.

It was the 23rd of May when the parties from Christian schools were invited, the day the Ex-minister of Education, Mr. Mizuno, decided to surrender his portfolio. The Minister of Education, Vice-Minister, the Director of the Bureau of Religions, and the Chiefs of the Sections, and others were the hosts at the official residence of the Educational Minister.

The guests were twelve in number and included Dr Ebina of the Doshisha University, Mr. Sugiura of St. Paul's University, Mr. Ishizaka of the Aoyama Gakuin, Miss Yasui of the Woman's Christian College, representatives of the Jochi and of the Gyosei Universities, the writer of this article of the Meiji Gakuin, Dr. Kozaki of the National Christian Council, Mr. Saito of the Young Men's Christian Association and others.

The speech by the host, the Minister of Education, (now Mr. Mizuno, Ex-minister) was as follows:

"In view of the rise of the so-called 'dangerous thought,' as instances, the organization of the Society for Social Research and the Communistic Affair, and especially the latter, we must devote more attention and effort to education. I recognize that the policy which the Department of Education has been pursuing took account of the material side of life only. This policy has not been without great effects, nor can I say that it has been without evil consequences. From now on we ought to and must do our best for the furtherance of spiritual education. You who are here have had many years of experience in such education, and you have made, comparatively speaking, important contributions. And I believe that you will do still more hereafter, because of the necessity of the times. I should

like to hear your opinions and discuss the subject with you without reservations."

Taking no account of my presumption, I stood up at the beginning and spoke about Instruction No. 12, which forbids religious teaching in schools as a part of education. I agree that the Department of Education has erred in the materialistic policy of the past, and I am also in sympathy with the encouragement it is proposed to give to 'spiritual' education. Concerning this I feel deep satisfaction. But upon deciding to adopt a new policy I think the Department should abolish Instruction No. 12. If that Instruction is left standing, which separates religion and education, we cannot take a fresh start at this time in the interest of spiritual education. The people will not have confidence in this new policy. There can be no spiritual education which is not founded on religion. So if the Department of Education is going to encourage spiritual education, that Instruction first of all should be abolished. The government and public schools may be out of the question, but for private schools I should like to ask whether the Government from now on is going to permit freedom of religious instruction in each school.

To these remarks the Minister of Education replied: "I hope the question about Instruction No. 12 may be taken up another day because no decision has been made in the Department of Education concerning this instruction as yet. There are many in the Department of Education who wish to revise Instruction No. 12, and there are some in this Department who do not want it changed.

The Minister was of the opinion that the scope of the Department of Education relating to spiritual education or religious education might be widened so as to embrace government and public schools as well as private schools.

To this I replied: "It is impossible to teach a definite or an indefinite religion to the students (who profess different kinds of religion) in a school which is maintained out of the National expenditure."

The representative of Jochi University proposed at this point that a natural theology would probably be accepted by all the religions. I maintained that this problem belongs to the private school together with the free handling of the problem. Concerning government and public schools, it is better for them to encourage and publicly recognize such voluntary student groups as the Y.M.C.A., as leaders in such work. When I was in Seattle some years ago I listened to a

speech by Dr. Sazato, the President of the University of Washington, concerning the policy of that school and in the realization of which he expressed a hope that the parents of the students would cooperate. I remembered what he said about encouraging the cultivation of religious belief by the Y.M.C.A. and by clubs in the school. I called attention to this phase of the speech in speaking to our Minister of Education on this occasion. But someone remarked that this was not the policy of all American universities.

In the interview, there were many more questions and answers than I have referred to here. But I will omit any reference to these and will content myself with the giving of my impressions concerning that meeting.

(1) The Department of Education has already altered its former policy concerning religion.

(2) The Department of Education has become free of its former prejudice and misunderstanding concerning Christianity and now looks to Christianity to make great contribution to the education of Japan. Not only so, the Department is ready to help in the growth and development of schools conducted on Christian principles.

But I cannot say whether this altered view and better understanding are entertained by a small group, including the Minister and Vice-Minister and others, in the Department of Education, or whether all in the Department entertain the same view. I am also not certain whether this attitude is that of government officials in other departments beside the Department of Education. I imagine that misunderstandings, criticisms, sneers, animosities and dislikes with reference to Christianity still remain to some degree.

But when I think of the calling of this meeting by the Minister of Education and of the attitude of the Minister himself, I recognize that the attitude toward Christianity has become far more just and broad-minded. The spirit of the times has indeed greatly changed. I cannot help thinking that in parts of Japan there are to be found circles of people who look to Christianity for the solution of the present distress arising from the so-called Thought Problem. Some objected to the using of religion as an expedient and of course this warning was wise.

In conclusion, I have set forth my own convictions. I think that the opinion, already mentioned, of the Minister of Education is wise on the whole. As a temporary expedient the Government can suppress reactionary views, but the normal solution of the so-called

Thought Problem will be through the diffusion and awakening of spiritual thought through education, the consequences of which will resemble the dissolving of snow and ice under the warm spring wind.

In the first place, the cause of the problem which has arisen in our time is to be found in the mistaken policy of the Department of Education during the Meiji Era. Education at that time was materialistic and not spiritual. Such was the original source of our present trouble. From that time to the present there have not been wanting men who saw this and sounded a note of warning, and now the Government suspects it.

In the second place, I believe the mistake arose from calling the economic problem a thought problem. The problem we would call economic is of a material nature, but the problem of thought is not always of a material nature. The problem of economics may be involved in the thought problem, yet the thought problem embraces a great deal more, many elements neither relating to economics nor to material things. Hence the scope of the thought problem is quite broad. The nature of the true problem is high as well as broad. It was therefore a serious error to think of the thought problem as limited to economics, to the question of the contribution of wealth or to the question of understanding within narrow limits.

In the third place, now at this time when the Department of Education is about to shift from the material to the spiritual type of education, it is more necessary, in order to achieve this, for us to open the eyes of the Government toward the true thought problem than toward the economic problem or the problem of materialistic thought of those who are suffering on account of the economic problem. We must open the eyes. If we could do so this problem would be solved. I hope the Department of Education will succeed in working out this new policy. We should like to render help to the Department of Education in the accomplishment of it.

As regards this problem, I recall that in Germany Wagner and Schomeller advocated the socialism of the chair fifty years ago. Their movement prospered at one time. But they could not reconstruct society for they thought that wealth was the center of economics and that self-interest and self-desire were the center of the economic motive. They failed to gain the true happiness of human life. When they wished to reconstruct society in order to gain the true happiness of human life they had to change from economics, which centered in wealth, to economics which centered in humanity.

In order to change to an economics centering in humanity, they had to obey the teachings of Christ with reference to sacrifice and service. When they found that there was no other way besides this, they adopted Christian socialism. The historian who tells of this movement remarks that the end of the socialism of the chair was the beginning of Christian socialism. That was in Germany. I hope that such a change will come about in Japan at the present time. I would like to see such a movement as arose in Germany. I believe that such a movement will soon arrive in Japan.

In the fourth place, when we observe the actual state of Christian education in Japan, I feel a sense of shame and regret not easy to bear. We cannot say to the Department of Education and to society, while Christian education is in its present state, 'Come and see.' We have no convictions sufficient to say this except we deceive ourselves. I am ashamed of the condition of Christian education in general in Japan and in particular of the state of Christian education in the Meiji Gakuin to which I am deeply related.

So I spoke rather discourteously at the official residence of the Minister of Education to a representative standing next to me, and said, "If we can say with conviction, 'Come and see'; 'Here is spiritual education'; 'Here is education free from the evil influence of materialism'; then there is no problem at all. But I regret to say that I haven't courage to declare this boldly. We must exert ourselves to the utmost to the cause of spiritual education and especially in Christian schools."

In the fifth place, there are numerous ways. But I recall with envy Maurice and Kingsley of England who issued a manifesto concerning Christian socialism in 1848, at the time when Marx and Engles issued their Communistic declarations, the year of the Revolution in Europe. The present is the time when Hindenberg, the President of Germany, is said to be pro-Marxian. I envy England, whose Labor Party Conference recognized the new compact concerning intermediation between Labor and Capital, and whose attitude was against class struggle and glaring enmity, and whose plan was for industrial reform and development through concerted action with capitalists. I hope we shall have such Christianity as this in Japan. If we could have such Christianity as this in Japan there would be no such problem as the 'wholesome guidance of thought.' We must propagate Christianity. Without the propagation of Christianity we shall meet with misfortune. The responsibility of Christians is weighty, espe-

cially the responsibility of those of us who are related to Christian schools. We ourselves are powerless. We pray for the power of the Almighty to help and lead us and to enable us to bear this great responsibility.

DAIKICHIRO TAGAWA

President, Meiji Gakuin.

Wholesome Guidance of National Thought

Of two things I feel fairly certain, we cannot "guide" national thought by repression, and, we cannot help young men and women with their life problems by serenely ignoring them.

During recent tours of visitation to more than a dozen cities in Japan I became convinced that there is real danger in the apparently increasing unrest among students. On the one hand school authorities everywhere testify to their concern; on the other hand students themselves confess their confusion in the face of an active propaganda by radicals. And there is developing a frontal attack upon Christianity by certain groups among the students which our Christians are finding hard to meet. In some places the radicals are called "Marx Boys" in distinction to the "Christian Boys."

My impression of the reaction of the two groups is not wholly complimentary to the "Christian Boys." The "Marx Boys" seem to have more of the crusaders' spirit than the Christians. They challenge them on two issues. First, that Marxian doctrines aim at the lifting up of the poor people, by improving their economic condition, by education, and by giving them control of their own affairs through political action, whereas they say Christianity stands for the exploitation of the poor in the interests of the capitalistic classes which control the churches. Secondly, these young Marxians claim that Christianity has "broken down in the West" where it is discredited by the intelligensia on the one hand and the proletariat on the other.

Surely these issues are direct and plain enough but when we inquire how our Christian students are meeting the assault we are often filled with disappointment and concern. They seem like sheep without a shepherd, or rather, like young men without a method. In reply to my question regarding this point, a Christian professor in a government college ("koto gakko") said, "The Marx Boys are brave in fighting for principles while the Christian boys are easy for peace."

Nevertheless I found everywhere earnest Christian young men who were also "brave in fighting" and who longed for guidance and re-enforcement. If they could enjoy more freedom from their own school authorities in the study of the real problems involved, namely,

social conditions, they could arm themselves for the fray, as the Marxians have done secretly. Some students have successfully accomplished this very thing and therein lies our confidence for the future.

For example, on November first to fourth there met at "Tozanso," the student conference plant of the Young Men's Christian Associations, in celebration of the fortieth anniversary of the organization of the Student Y.M.C.A. of the Tokyo Imperial University, one hundred and fifty students, of whom twenty-five were women, and ten "counsellors." They came from sixty-nine colleges to devote three full days to discussions of the whole range of present day social and religious problems. On the program there were few set speeches, and those were by carefully selected leaders, but the hours were devoted to group discussions and open forums (all too short to satisfy the eager students) led by students themselves. If anyone doubts the ability and sanity of thoughtful students to lead in such discussions, let him visit such a group. They were carefully prepared as to objectives, they were wise as to method, they gave each one entire freedom to express his opinions; yet, at the same time, they permitted no great departure from the main line of discussion. The debates were fearless, comprehensive and constructive but there ran through the conference a spirit of religious faith, sincerity and purpose that sublimated every thought. The periods of worship were genuine and inspiring. Not many of those young men and women will ever forget the vesper service of the last day on the summit of "Round Top" where these one hundred and fifty students sat facing peerless Fuji, resplendent in her garment of fresh snow as the setting sun shed his glorious rays upon her, forming a deep golden mantle like the golden robes used in the Enthronement ceremony. There these young crusaders sang their hymns of hope and inwardly pledged themselves to devote their lives to the fulfillment of spiritual purpose.

My answer then to the question, "How can we older Christians give wholesome guidance to national thought," is this—let us encourage, inspire, re-enforce and trust our Christian youth themselves as they accept the challenge of organized atheism; let us urge them to battle, to challenge in turn materialism and atheism on their own ground. To this end we can help them to define the issues to evolve a clear-cut program of service, and to develop a technique.

Christian students need to define the issues for their thinking is much confused. They are told by the Marxians that the latter

are the real champions of the poor, that religion stupifies and enslaves the downtrodden, that there is no God but Science. But in reality these young Marxians are themselves confused. They exalt materialism but they themselves are ardent idealists. They mix Marxism which in essence must limit its objective to material things, with religion and humanism. They illustrate the principle that any new theory tends to include too much but gradually limits itself to actualities.

There are two enemies of Christianity, philosophical materialism and atheistical social and ethical reconstruction. We Christians have been too much occupied with philosophical problems, which were not the basic evangel at all. We have neglected the serious study of social and modern ethical problems which are fundamental in the teaching of Christ. I think that it is due to confusion on this point that so many of our students feel paralyzed in the face of the challenge of the Marxians. Surely the followers of the Son of Man, the lowly Carpenter, the Friend of Sinners, have no apologies to make with respect to His attitude toward the poor and the oppressed classes, except to apologize for our own blindness in not seeing conditions as they are.

We can help our young friends in evolving a program of service that will more truly demonstrate the spirit of Christ. Social service, Christian hospitality, personal friendliness, ethical principles regarding problems of the day such as war, sex and property—these will give our crusaders an objective that will make them irresistible.

And we can help them to develop a technique. The student conference referred to above is an example of this. May we have many more like it during the next three years! We can stiffen the backbone of timid leaders, urging them to challenge Marxian students whether they are beaten or not, and they will be if they do not prepare themselves for the fray for "the Marx Boys are brave fighters for principle." We can gird them for victory by helping them to study social problems and come to know actual conditions. As yet most of our young Christians are very superficial in their knowledge of social conditions, if they have any real knowledge at all. We can guide them in such studies in a way that will protect them from the dangers that attend students of sociology in Japan. In other words we can help them to be "as wise as serpents" as well as "harmless as doves."

Above all we can help them to meet the challenge that "Chris-

tianity is discredited in the West," that Marxism has taken its place, that the youth of America and England have deserted the Church, that only the "dupes of Capitalism" still follow the Church. We can furnish facts to show that in numbers, contributions to philanthropies and in good works the record of the Church of today has never been surpassed; that rather than Marxism having supplanted Christianity, it has itself been discredited in Germany, the land of its birth and has utterly failed to supplant religion even in Russia where Marxism has had its best chance, and greatest failure.

"Christian never tremble;
Never be downcast;
Gird thee for the battle,
Thou shalt win at last."

G. S. PHELPS.

"Thought Guidance"

Shiso no Zendo is a popular phrase now-a-days. A definite effort is being made by government officials to offset the tendency to radical thinking, by adopting special means of thought guidance. In such an effort there are elements of danger as well as elements of promise. Any effort to hold people to old ways of thinking, and to keep them loyal by handing down stereotyped phrases and stereotyped ideas is foredoomed to failure. However much one may wish to boast of Japan's age and of her glorious past, she is a new country today. There must be a willingness to let some of the old wine-skins burst. Unyielding custom has already exacted too heavily from an overworked and artificially boosted-up spirit of patriotism.

Custom hangs upon us with a weight
Heavy as frost, and deep almost as death.

I. Righting Wrongs

The recognition on the part of officials, publicists, and educators that there are many fundamental wrongs and inequalities in our present-day economic system as well as in the left-over social customs of a past age, that need to be righted, is the first essential to the proper guidance of thought. If there is manifest a sincere and earnest effort on the part of government officials and other leaders to overcome these evils, social and economic, and to liberalize customs so that the innate hunger for freedom and self-expression may be realized, thought guidance will probably take care of itself.

Christians should always be loyal and patriotic but not partisan. In the recent conference of Christian educators in Tokyo, much was said about the subject of "thought guidance." It was intimated that government officials wished the Christians to help stem the tide of communistic thought flowing in from Russia. Christianity has never stood for any distinctive system of government. In Japan Christians are loyal to the Imperial Family; in England to the King; in the United States they believe in the Constitution, and in China they may be equally loyal to the Nationalist Government. On the other hand Christianity has always been in a sense a super-state religion. It has always insisted on the freedom of religion. Christianity teaches

moral and spiritual truths which should hold sway in all States whatever the form of government. For Christians to forsake this vantage point and to compromise their right to speak with authority on moral issues, either in commendation or in condemnation of legislators, would be to forfeit their birthright and to lose their souls as spiritual guides and teachers.

If one is asked why some radicals have been connected at some time with Christian churches, it is proper to point out that Christianity has always attacked wrong, injustice and oppression. This spirit appealed powerfully to the sense of right and sympathy of these would-be reformers, and led them to the church. If the further question is asked "Why did they forsake the Christian fold?" the answer may be found in the second half of this discussion, namely, in the fact that they believe in direct action and wish to become a law unto themselves, a thing which is contrary to Christian teaching.

There is much talk of democracy and individual initiative in educational circles today, but as yet it has not found practical expression. There is a strict rigidity, a dogged insistence upon uniformity in conduct and habits that is very irritating to students. The shoes, stockings, dress, and even the underclothes are prescribed in some schools, and a practical uniformity in other schools is demanded. Last year it came to my notice that a little girl of eleven who had been wearing a red tie with her mittie suit,—no uniform was prescribed in the school,—was scolded for having flapper tendencies and was required by her teacher to get a black tie. Other instances equally as ridiculous could be cited. It would seem that it ought to be evident to educators at least, that common sense is not inimical to school discipline or to character building.

Another phase of our present civilization is the excessive rights and opportunities enjoyed by the rich and privileged, which in no way are connected with the question of character or merit. Ruskin may be a little old to quote, but he points out that meristic law "determines what every individual possesses by right and secures it to him, and what he possesses by wrong and deprives him of it." It is usually the things that people possess wrongly that stir up the greatest social dissatisfaction. A whole-hearted and determined effort to right some of these flagrant evils will go a long way to produce respect for government and to do away with "dangerous thoughts."

II. Liberty Through Law

One great service the Christian forces can render is to teach the true nature of government and to help cultivate a decent respect for authority. The stereotyped teaching of morals or ethics as it is termed, has its value of course, but there is great need in our Christian schools for a simple course on Civil Government. A good text book in Japanese would be a great boon. Especially is it important to define clearly the functions of government, giving copious illustrations of its practical value. The truth referred to recently by Mr. Edison in connection with the Prohibition Law in America, that as civilization advances, there is necessarily an ever-increasing limitation of the rights and privileges of the individual for the sake of the general welfare should be made clear lest the "personal liberty" claim be over-worked. Respect for law and the executors of law must be cultivated. It is only through the maintenance of public law and order that the public weal can be advanced. Not understanding these things, and often feeling the heavy hand of the law to be unfair not to say unjust, these would-be reformers undertake to overthrow the same by organizing and making demonstrations. Notoriety oftentimes is a part of their goal. Suppression, however, serves only to aid their cause and increase their numbers.

Not infrequently similar methods are carried over into the educational world. They have proved successful at times among laborers, and so certain disgruntled teachers and students adopt the strike and the walk-out in order to drive out a principal or a teacher whom they dislike. Recently I asked a German professor if strikes were ever used in schools in his country, and he told me that such a thing was practically unheard of. An intelligent English woman informs me that she has never heard of such a case in any English school. The writer heard of an attempt on the part of some students in a certain school in America a few years ago to drive out an unpopular teacher, but the students—a considerable number,—were all dismissed and thus the dignity and authority of the school were upheld. He also knows of a case where a popular clamor was raised in the press and on the hustings for the dismissal of a professor in a Christian school because he had written a magazine article setting forth views which were contrary to the prevalent thought of that State. But the school directors refused to accept his resignation because they insisted that a professor had as much right to express his ideas as did a newspaper editor or any other citizen. They stood

squarely on the principle of academic freedom, and the victory of the school was hailed far and wide as a real triumph for the cause of liberty of thought. Thus the dignity and authority of institutions of learning should be firmly implanted in order that the methods used in labor circles may be done away in the educational world of Japan. "License they mean when they cry liberty," said Milton, and it is even so today.

Christians could render no greater service to Japan than to give the people the Englishman's respect for law and authority. "Liberty through law" is the great ideal that should be kept constantly before our minds. Obedience to the laws of nature brings freedom and happiness: Obedience to civil law brings social well-being: Obedience to spiritual law, liberty and life. And here the opportunity as well as the responsibility of the schools is great. These must be the light-giving centres: these must teach men to be free. Mr. Durant in his book on Philosophy and the Social Problem, says: "This is the final faith: that truth will make us free. Let truth be published to the world and men separated in the dark will see one another, and one another's purposes, more clearly and with saner understanding than before." In an earlier chapter in the same book he quotes Thomas Hobbes on the responsibility of educators as follows: "Seeing the Universities are the foundation of civil and moral doctrine, from whence the preachers and the gentry, drawing such water as they find, use to sprinkle the same on the people, there ought certainly to be great care taken to have it pure."

S. A. STEWART

Hiroshima Nov. 22, 1928

The Place of English Language in Japanese Education

One of Japan's leading educators, upon her recent return, said of Americans, "Their greatness seems almost entirely due to the tremendous capital which is back of them. Japan could speedily accomplish the same things had she only an equal capital." *Advertiser Oct. 29, 1928.*

This materialistic interpretation, widely current in the East, has overlooked the basic condition of all progress, which is one of mental attitudes. Apart from such spiritual factors all the wealth in the world would not budge from a slough of stagnation. The greatest contribution that any nation can make to another is thus not material but spiritual, and to this rule the English speaking peoples are no exception.

It is as a fillip to those mental attitudes upon which all moral, intellectual, and economic emancipation is conditioned, that English deserves a primary place in the curriculum of Japanese education.

I. That a nation's progress is determined by her mental attitudes would seem obvious. Everywhere we have the examples of great nations that once led the world in liberating achievement, that have crumbled into decay through the petrifying of their thinking. There is Egypt, the mother of civilizations, who, already in the zenith of her glory 4,000 years ago, had ingrained in her education the forces of orthodoxy that have realized Ezekiel's prophecy of her destiny as "the basest of kingdoms" (29:15). We think of Greece which, during the past 2,000 years of authoritative thought, has been unable to produce a man to vie with her emancipators from Thales to Archimedes, let alone the giving birth to a Socrates or a Plato. China's long slumber from which she is now awaking, and the similar stagnation of peoples the world around, proclaim the inability to make further indigenous progress and ultimate doom of any people who enchain their thinking to set forms.

In the case of Japan there are few people so well endowed by Nature to produce great liberating achievements. Racially, a portion of her population at least, represent an admixture of qualities that is

unsurpassed. Geographically she enjoys the same advantages in relation to the continent of Asia as Britain to the continent of Europe, to which in the latter case is partly traceable to the latter's leadership in emancipating thought. Linked with this is the beauty of her scenery, and a climate to which Professor Huntington finds few competitors for ideal mental stimulus. With such assets of heredity and environment Japan has become mistress of the world in appreciation of beauty, and shown herself peerless in zeal for ideals, skill for organization, and success in adaptation.

Why then is it, that with such natural endowments, Japan has never dreamed a moral Utopia, nor founded a great system of philosophy, nor made a notable invention?

The answer would seem to be not in lack of supreme abilities, but in mental attitudes. Adherence to custom, to do what is proper, to fit well into the determined scheme: these have been the ideals upon which her people from time immemorial have been nurtured. With thinking and action thus completely standardized, indigenous progress—save within certain defined limits—was impossible. The creative genius which everywhere abounded, when faced with such conformity in thought, has had to expend itself with the embellishment of those little things in the crafts and arts that had escaped the strictures of authority, or in zealous adaptation of the products of other lands. Beyond that the gateway that opened into new fields was tightly barred. Indeed so ingrained has been this inhibition to progress that one sometimes wonders if it had not been for the importation of Chinese and European culture, might not the nation still have remained almost as backward as other islands in the Pacific?

The English language and literature deserve a supreme place in Japanese education because they tend to shock loose from such accepted modes of thought and to achieve the supreme aims of education. This goal of education we may define: To give to each that moral, mental, and economic freedom which will enable him to filfull God's purpose for himself and society.

In thus exalting English culture as the vehicle for achieving the highest aims of education in Japan, there is no notion of racial superiority, as though these peoples were pets of the Almighty. Nor is one overlooking the abounding evils and inconsistencies of that civilization, nor forgetful of the various other cultures like those of Germany, France, and the Netherlands that in modern times have shared and often taken the lead in these liberating achievements.

The claim is rather that in spite of these flagrant evils and of the many ways in which this culture shows itself inferior to that of Japan, there is probably no better means to stimulate the highest development within Japan's own culture and to meet her moral, intellectual, and economic problems, than the mastery of the speech of the Anglo-American peoples and to drink at the fountain of their liberties.

As yet, however, the soul of English culture has no place in Japan's educational program.

Of the external products of Anglo-American and allied cultures there has been a wholesale importation, and on every hand we find medical skill to relieve suffering, transportation to facilitate exchange of products and knowledge of one's own country, river torrents and forces of the mines harnessed to enrich life with a thousand comforts, and stimulus everywhere in music and the arts. But while grasping these outward forms national education has ignored the inward creative spirit that produced them.

One can scarcely overstress what a critical situation is now being created by the resultant inability to form sound personal judgments. With the gradual break-down of the old loyalties, it has left an increasing progressive section of the community the prey to every type of unseasoned radicalism.

The same aloofness from the spirit of Western culture is seen in language study. English is still an unknown tongue even to the majority of those who profess to teach it. Here again there is no lack of ingenuity and perseverance to do the proper thing, and all the students in the nation within certain ages may be seen toiling away to exhaustion upon the treadmill of grammatical rules and in the manipulation of the machinery of translation. It is as a dead language, however, and like other dead things held out at arm's length, till once the needed information has been extracted it can be given speedy burial.

When, on the other hand, it comes to a real assimilating of the language itself so as to understand directly the meaning of what one reads, without first recasting into the thought moulds of his own tongue—to truly enter into the spirit of the writers by thinking their thoughts with them—such an attempt to grasp the meaning of English texts lies outside the program of national education.

The main support for the present cumbrous system of mental acrobatics seems to come from a mistaken patriotism. As the writer was informed in a certain conservative community, to teach students

to "think in English" was a weakening of the national spirit, and thus an attempt to enslave to foreign imperialism! If by "weakening the national spirit" be meant dislodging from accustomed thought processes, so that the minds of students come to work as those of English speaking peoples, to that extent the criticism is sound.

They who oppose such an assimilation of the spirit of English culture, however, are not the friends but the foes of their own nation. To take over the external products while failing to grasp the mental attitudes which made them possible, is to value the husks of the grain above the life-giving kernel within. In language study the very jarring of the mind from its accustomed ruts is its most salutary aspect. A nation can progress without railways and electricity or deciphering foreign journals, but it never can attain to emancipating achievements when bound.

II. There is little risk to Japan's own culture in thus ingrafting English thought, for, as history proves, this is just the way to stimulate to highest indigenous progress.

A. As far as Japan herself is concerned the issue is not serious, for there is little doubt that her people would be about as happy under one set of customs as another, as is proved by her emigrants abroad. The injury, however, would be to the world at large, in the sacrifice of an element of that heterogeneity so indispensible to progress, and in the irreparable loss to history and art. Hence, because the entire world reaps the fruit of conservation of all that is distinctive, other nations in co-operating for the protection of Japanese customs minister to their own advantage.

Japan's traditions are indeed imperilled today, but it is due to that very routine of fixed usage which is invoked to preserve them, because such a spirit of conformity can also lead to the sacrifice of valuable customs for the sake of "the proper thing" of the hour. Hence in so far as English ideals tend to shatter orthodoxy they act to the conservation of every tradition which is not against reason.

B. Moreover the maximum development of any culture is conditioned on foreign stimulus. Like children, the birth of progress needs two parents. Without that union there is sterility. Trees of the finest stock do not produce best grade fruit till ingrafted.

History yields abundant proof to the clash of cultures as condition of progress. That but for foreign contacts Japan might have remained as retarded as primitive islands is true of all races. As it was, Yamato invaders clashed with Ainu culture, and to the fusion

of institutions from the South Pacific and the Asia mainland was added the cream of China's civilization and that of Europe. The significant gains to Japan from such contacts were not the things she imported, but the way they served to draw out her own self-expression.

And so it has been with all other nations from the dawn of history. China's period of development coincides with her struggles with other peoples. Babylonian institutions arose largely through clash of Akkadians and Sumerians and others of widely different stock and traditions. Egypt too, sent her expeditions to the African interior and Mesopotamia, and her ships plied the Mediterranean. European civilization is traceable to the great Minoan culture of Crete, which through thousands of years of maritime contacts with many peoples from Africa to the Black Sea, perfected buildings, ceramics, and navigation to a point little surpassed till modern times. Their achievements uniting with the untamed spirit of the Greeks gave birth to that emancipation of mind which has kindled the progress of our own age. The re-awakening of Europe came also through foreign contacts, as seen in the trade stimulus of Goslar's silver mines and Venetian argosies, Crusades to Palestine and the Near East, the influx of Saracean learning from Spain, and the revival of classical studies.

How great the folly, then, not to welcome eagerly every assimilation of the thought process of foreign nations! When no tradition is aloof from Gentile scoff, their blasphemy will be found sanctified to a new birth, and through the refining fire of their unbelief the metal of one's own customs is fused into a new alloy that is unsurpassed.

III. The teaching of English speech is especially calculated to stimulate strong indigenous culture. This is true because of its asset to sympathetic international understanding, the qualities inherent in the language itself, and the treasurers of its literature.

A. The people of Japan can come to understand and sympathize with those of England and America in a way that is only possible through mastery of their speech. Without this ability to think as they do, understanding and sympathy is impossible, and such understanding to-day has become a condition of national existence.

One cannot feel with another people and really know the significance of what they speak and write without learning to think in their language, for as long as they are approached through the vehicle of translation machinery, relationships, if established at all, remain

artificial. Thinking in the language itself is thus not merely the easy way to learn it, but also the condition of direct apprehension of the subject matter and fellowship with its authors.

Such a sympathetic understanding, moreover, is part of the work of redemption—of that reconciliation which is the main business of life, and upon which life itself is increasingly conditioned. Everywhere, in the mystery of the unseen, in the weakness of our own natures, in the problems of business and the home, and in the multiplicity of the world's customs and languages, we have evidence that the supreme reason of our presence on this earth is to stimulate to reconciling purpose: through the determined overcoming of all barriers to fortify the will to fellowship with God and man.

The difference between our age and those that have preceded, however, is that in such a will to fellowship they might trifle and survive, we cannot. Because of the destructive power of the newer weapons of unbelief, the path of coercion to-day leads to extinction. It is the most dramatic moment in history, survival being conditioned now upon stepping up from among the beasts with whom we have so long companied, and resort to methods of protection in keeping with our divine sonship. Beasts slay and devour, but a God speaks and worlds are made, and we are the sons of God.

In such a work of reconciliation, language mastery stands unsurpassed, making as it does for understanding and sympathy of foreign peoples, and opening the door to the enjoyment of the people themselves, their traditions, and their literature. Moreover, where there is the greatest difficulty—as in the contrast between Japanese and English—there lies the greatest asset to reconciliation, for we tend to like most that for which we had to strive most.

Vested with such divine possibilities, language study becomes an act of worship.

B. Another value of the mastery of English speech is for the sake of its mental discipline. Whatever there is of good in the English race is to be found mirrored within the language itself. Just as in the saying, "a language is the storehouse of faded metaphors," it is also a storehouse of the past history of the people and of their mental attitudes.

This is seen in the vocabulary. Are the words of a given language rounded and mellow or are they sharp and incisive? Are there some themes in which we find the choice of terms especially rich, and others in which one is at a loss to convey his meaning? In the use of these

words, what are the special associations which they call to mind? To all such questions different languages give different answers, and for such reasons alone the mastery of the speech of a people whose outlook on life is radically different from one's own is a great asset to mental training.

This principle is far more true of the structure. Through exercising our minds in the manner of another people we are shamans laying captive their spirits to our ends. Also, the more we cultivate such thinking with their speech the more we emancipate ourselves from the shackles that enslave our thinking to the traditions of our own race.

To such mental training each language makes its own contribution. The structure of Japanese is notably indirect, striving after politeness and self-effacement. That of German is heavy and forceful, its periodic sentences beckoning to resistless action. French, in contrast, is dainty, dancing by in a ceaseless flow of artistry. English enjoys the special advantage of having conserved the virtues of both its teutonic and its romantic parent, so that at will one has recourse to either.

He who has command of more than one language will thus be able to find medium for his varied moods. A Japanese friend when asked why when talking impassionately to a fellow countryman he suddenly lapsed into English, replied, "It was because I wanted to say something." The positiveness of English, like the "Amens" of its church ritual, speaks in terms of certitude and energy indispensable as an adjunct to Japan's own tongue as she progresses into a new world.

C. A third value in English speech, the one for which it is studied most, is the access thereby furnished to its literature. Herein is a treasure-house of national stimulus.

These treasures, however, are conditioned upon the ability to enjoy them in the language of their origin. Translations exist of the more famous portions of this literature, but what with abbreviations, inaccuracies, and the inevitable loss of the spirit of the original, these indeed offer poor substitute. Moreover with a literature so vast only a portion can ever be reproduced in a foreign tongue, and that small portion has to omit much of those very writings one needs most to read to know the soul of the English speaking peoples, but which because of its very profundity of thought and sublimity of feeling remain untranslatable.

Most insiduous of all translations, however, are those which do not appear in print, the attempt to juggle with great thoughts by means of elaborate conversion machinery, whereby while reading a passage supposedly in the language in which it was written, one is robbing it of all its deepest thought and feeling by the process of reproducing it bit by bit in the reader's own tongue. Until the schools of Japan teach their pupils thus to think within the English language, the richest treasures of this literature will remain sealed to them.

In its scope, English literature embraces every range of subject vital to national stimulus. Of practical scientific writings there is a plenty on every theme, and these are invaluable to all who would pattern Western civilization. But far more important to the development of a truly indigenous culture is the literature in the purest sense, with its artistic form and emotional appeal. In such spiritual contributions of prose and poetry one discovers the real heart of the English speaking peoples.

Not in the roar of vast factories and clatter of sky-scraper riveters do we listen truest to those forces of emancipating progress which are the glory of Anglo-Saxon peoples. It is rather in the verses of Shelley, Whittier, Wordsworth, and Lowell, in the speeches of Burke and Lincoln, in the essays of Milton and Ruskin, and in the impassioned sermons of Fox, Whitfield, and Wesley, that we shall catch the harmony of their liberties. Their spirit has laid hold of the ideals of the race, and on every side we see new prophets rising up to take the pen in behalf of that world which is to be. Can it be said of nations with such a record as this that they are materialistic?

Both in the quality and quantity of their productions, the writers of England and America are leaders in every department of literature, whether it be poetry, drama, fiction, or essays. Montaigne and Molière of France, Schiller and Goethe of Germany, Goldoni and d'Annunzio of Italy, Ibsen and a host of others from these and other lands can claim their place among the immortals, but when they are not outshone or at least matched by a Shakespeare, an Emerson, or a Milton, they are usually surpassed by the sheer numbers within their chosen field.

In their idealism they also stand supreme. There is plenty of writing for writing's sake, and also abundance which aims only to distract or which is even enervating. But taken at its lowest plane, English writing seldom wallows in the filth that characterizes nearly all nations lacking in similar religious traditions. On the contrary,

this literature is unsurpassed in a zeal for righteousness which has become a holy passion. In such writings the baser things of earth drop away and the vision of a new world rises up pure and undefiled. Much of it seems animated with something not of earth, with a zeal like that of God himself: a witness to abiding revelation. In this mood there is no ideal too exalted or restraint to their high desire. We behold them, poets, essayists, and novelists swelling the mighty chorus of the holy song of the emancipation of the race.

And what a stimulus is here for Japan's own literature. Her poets have developed surprising skill in painting exquisite miniatures of nature's beauties in the tiny compass allowed them by fixed custom. But as they come to imbibe the spirit that animates English literature, like Thompson in his *Hound of Heaven*, they will find the whole canopy of the skies too small a canvass to proclaim the majesty of God's pursuing love.

J. SPENCER KENNARD, JR.

Proposed Changes in the Curriculum of the Middle Schools

The Department of Education (Mombusho) of the Japanese Government has informally announced some very radical changes which it proposes to make in the curriculum of the middle schools. Before we discuss these changes, however, it may be well for us to consider some of the reasons for making such changes at this time.

In the first place, the present middle school curriculum is too old, practically no change has been made during the past thirty years, while the curriculum of other schools has been revised several times. In the minds of many people there is a restlessness and a dissatisfaction with the present course, which makes some change imperative.

Again, there is a very general criticism that our present course is overloaded. We are studying too many subjects and our school hours are too long; that the burden is too heavy for adolescent boys. This criticism is heard everywhere, and naturally calls for a decrease in the number of lessons studied, as well as in the number of hours per week.

But the most important reason for proposing a change seems to be the desire, or the determination, to lay more emphasis on the cultivation of public thought, preparing young men better for life in the body politic, and to counteract the alarming spread of so-called "dangerous thought." Among college and university students there have been many cases of red communistic thought and propaganda, and often the root of the trouble has been traced back to a middle school or high school where such mistaken thinking originated, and such thoughts were nourished. In order to counteract this unfortunate tendency among our young men, the proposed changes in the curriculum are considered necessary, because education is not only for the head, but for the whole man. Academic education should not become prejudiced nor lop-sided, like Daimonjiya, with his enormous head but no legs.

The Educational department thinks it will accomplish the desired result in its new program, by introducing lessons on technic such as "Sagyo" (school labour), in all classes of the middle schools, from the

first to the fifth years. Also another plan is to divide the students after the second year into two sections. 'A' group will devote most of its time to lessons on practical technic, following a course corresponding to that of the technical schools. 'B' group will follow a course very similar to our present curriculum, a preparatory course to the college and university.

The great majority of students go from the middle schools back into the community, to enter some line of work or business. A very small percentage are able to enter higher schools, and pursue their academic education through college and university. Because of this, the thought of the Mombusho is, that these boys should learn to use their hands as well as their heads while in the middle school.

These are probably the chief reasons for the changes proposed by the Mombusho and backed by the stronge political parties. While I heartily agree with the aims of the Educational department, and favour the changes in general, I see such difficulties in the way of their actual realization, as to make me hesitate to approve of everything without grave questioning.

In the first place, the whole scheme of our present school system of education lacks co-ordination. It is piecemeal, rather than one system carefully knit together. For instance, we have two classes of students entering our middle schools, those who have graduated from the primary school, and those who have just completed five years of the lower school course. Our primary schools claim to give a real "National Education." If this is the fact, our primary schools should lay a genuine foundation in the minds of our boys and girls, and give a thorough education and basis for good citizenship. There seems to be a contradiction of principle here. The child who spends six years in the primary school is considered a graduate. The child who has spent only five years in the school is an undergraduate, and why should they both be admitted to the middle school on exactly the same basis? Also, why should boys be permitted to leave the primary schools before they have completed their 'National Education'; so called, if it is so important?

The primary schools have their two courses, the 'Jinjo' and the 'Koto,' (regular and advanced) as mentioned above. This extra year of 'Koto' corresponds very closely to the first year of the middle school. This looks like an overlapping. Again the Middle schools provide a five-year course, but students may go to the college (Koto Gakko) at the end of their fourth year, if they are successful in pass-

ing the entrance examinations. Thus in the entrance class of the colleges (Koto Gakko) there are two grades of students, those who are graduates of the middle school, and those who are undergraduates. On top of this, with all the confusion which it brings, the Educational Department now proposes a change which will divide the classes into two sections at the beginning of their third year; another confusion both in principle and practice.

From my experience and knowledge of student psychology such a sectional division is sure to raise many difficulties in the matter of school discipline. What is going to be the relation of these new technical sections to the technical schools already established? Is there any reason for starting more technical schools, different in name but in reality the same? Can we ever accomplish our ideals in education unless we have a more clear-cut, co-ordinated school system?

This brief review will show that the school system in this country is not the product of one mind, but an amalgamation through the years from many sources. Our school system should be one organic whole, without overlapping, clearly and carefully graded, from the beginning of the Primary school work until the students graduate from the University. In such case, our young men would be able to see a clear program ahead of them and to make their plans for life work without the uncertainty which exists at present.

As mentioned above, the proposed change in the curriculum will give us two sections, 'A' and 'B,' after the second year. This plan from the outset will bring many practical problems and difficulties. 'A' section is a group, who will study technical subjects, expecting to complete their school life with the five years of Middle school. 'B' section is a group of students who are definitely planning to continue their education by entering the higher schools and universities. The overwhelming number of students who, every year, make application for entrance to the higher schools is proof of the fact that the great majority of young men are ambitious for higher education, and never think of making graduation from the middle school their ultimate goal. The practical problem is, How are we going to divide our students? It is inevitable, that if the students make the choice themselves, some classes will be very large and others very small. This will interfere very seriously with class work; also it is sure to create an unhealthy psychological attitude of one group toward the other.

(2) Is the third year the proper time to make such division? This is an important question from the standpoint of middle school

education. In the middle school the first and second years are more or less preparatory work. The course really begins from the third year. Middle school students at the beginning of their third year are not mature enough to select the course which will be of the greatest value to them in their after life. The whole purpose of life is still but confusion in their minds.

(3) This new curriculum is going to throw a very heavy financial burden on the schools. New equipment and considerable increase in staff are inevitable if we are going to carry out such a two-in-one plan. This will mean considerable increase in annual maintenance as well as the cost of enlarged plant.

I do not hesitate to express my appreciation of the ideals which the Mombusho clearly has in mind. I heartily approve of the scheme to add some of the more practical lessons to the present course. A minimum amount of training in gardening, manual work, commercial studies etc., included in the middle school course would be an excellent thing. But why can't we do this without dividing the classes into two sections? It is also proposed to decrease the number of hours of English and Mathematics in the 'A' section, in order to make room for the technical studies. I think this is a mistake and would be a great loss in the education of our young men. I would not favour a reduction of hours in these two subjects. As to the number of hours to be given to technical subjects, I think this could be safely left to the judgment of the principals of the schools, to modify the number of hours according to the circumstances of the constituency which the school serves.

The great need of Japan now and for the future is broad-minded, discreet and practical men. We need men with the very best and broadest training possible. Will this new curriculum answer the need, or will the ambitions and visions of many young men about to enter the sphere of human activity, be crushed and destroyed? What is to be the message of our middle school education? Are we building in vain upon sand, or are we building upon the rock; a building which neither floods nor tempest can destroy?

Y. TANAKA.

Nature and History of Leprosy

The nature of leprosy as a bodily disease has been the subject of much investigation dating back more than thirty centuries, according to the oldest known records, and most probably existed already many centuries before that time. In the greatly informing treatise by Sir Leonard Rogers and Ernest Muir on "LEPROSY" (1925), references are made to "an Egyption record of 1350 B.C., and to the Indian Vedas of 1400 B.C. regarding the disease, while the Mosaic records in Leviticus Chps. XIII and XIV probably date back still further. There is also said to be a record concerning it in Japan as early as 1000 B.C.

The early confusion of the original word for leprosy in the Hebrew Scriptures and the consequent different translations for the term in various languages tended to perpetuate the uncertainty as to the real meaning of leprosy. This was really unavoidable as long as the true nature of the cause of the disease was unknown as was the case till comparatively recent times. In 1873 Dr. Hansen of Norway discovered the bacillus of leprosy, now technically called "mycobacterium leprae." The universal acceptance of this fact—no longer a theory—in the medical world has opened up and greatly illumined the field of expert investigation along all lines of symptoms, diagnosis and treatment of leprosy and has gradually, but surely, radically changed the whole aspect and outlook of the millions of sufferers from this dreadful disease.

As to the nature and working of the "mycobacterium leprae," it is a microbe of fungus growth which attacks human bodies mostly through abrasions, and even pores, of the skin, lodging in the corium (inner skin) and distributed through the body in the lymphatic flow and the blood-stream. No agreement has thus far been reached among leprologists on the question of direct inhalation of the bacilli of leprosy through the lungs, but its probability is sufficiently strong to make proper caution along that line advisable.

It is now a generally recognized fact that the disease passes through three stages, namely, the **initial stage** when the bacilli enter and obtain structural lodgment in the body. At this early stage the disease is practically non-infective as no bacilli are as yet thrown off.

The **second** is the active stage when the disease manifests itself

in outward symptoms and the body throws off bacteria leprae. This is the really infective stage when great care must be taken in regard to close contact with the patient. The **third stage** is what is called the "burnt-out" condition of the patient, when the disease has run its course, is no more active and practically dead. In this stage there is no danger of infection. This third stage is reached only in case of nervous leprosy. In cases of **nodular** leprosy, unless the disease is arrested or cured, the patient succumbs, usually of some intercurrent disease, before the burnt-out stage is reached, the period from the beginning of the active stage till the death of the patient being at the longest ten or twelve years.

Children are more susceptible to leper infection than adults and persons over forty years of age are, as a rule, immune to the disease in its original onset. In cases where at such an advanced age a person becomes a leper, the bacteria most likely entered the body years before but lay in a dormant state, certain counter-factors in the body having arrested its progress. This stage is called the "incubation period," and while its average length is from two to three years, cases have been known where it lasted as long as 25 or 30 years.

As to leprosy actually being or not being **infectious**, or **contagious**, though there was a time when it was seriously doubted and even denied by certain medical experts, at present its infectiousness is practically universally conceded by all who have made a thorough study of the subject. In regard to districts, territories or countries, leprosy is called either **endemic** or **epidemic.** In this case, however, the difference in the meanings of these two terms is not co-extensive with the usual difference between **frequent** and **occasional,** but the terms rather mean **native to the soil** (endemic) and **brought in from outside** (epidemic). But these terms, when applied to leprosy, must be understood in a relative sense. Leprologists speak of "foci" of the leper bacillus. Where such "foci" exist there leprosy is endemic. The most leprosy endemic countries and districts are in Africa, Asia, South and Central America and the Islands of the Pacific. Europe, with the exception of the Baltic and the Levantine districts, is practically free from leprosy, though during the 14th and 15th centuries it prevailed throughout Europe to an alarming extent there being as many as 2000 leper asylums ("lazaretto") in France alone. Stringent laws of segregation of lepers were passed; those who entered a lazaretto had to go through what practically amounted to a burial service. They were clothed in a black robe and a handful of sand

was sprinkled over their feet in token of their having died to this world. The sexes in these lazaretto were strictly separated and there was little or no hope of escape from the place except by death. The leper who roamed about on the streets was forbidden to enter a public building except a chapel in which a special corner was set apart for him. He was not allowed to drink from a public fountain or touch anything used by non-leprous people. When walking along he had to make his whereabouts known by striking with the ferruled end of a staff on the ground. Into the lazaretto "religionists," both men and women went, at the risk of their lives, to look after these poor lepers, bind up their wounds, see to their habits of living and minister to them the consolations of the Christian faith. Nothing sheds more lustre upon the pages of the history of Europe during those two centuries than does this beautiful ministry of godly men and women to the shunned and loathed lepers.

By dint of such severe measures, together with the gradual improvement of society in matters of diet, cleanliness and proper ways of living, the disease was practically stamped out in most of Europe by the end of the 15th century and it has not re-appeared there to any considerable extent. From a merely humanitarian standpoint the means used for the suppression of leprosy at that time were rather cruel. The main purpose of the lazaretto was not the saving of the leper but the protection of society although in them most of the lepers were better off than those outside. And the case has not been very different anywhere with the poor leper as far as laws and regulations regarding him are concerned. This is true specially of Government leper hospitals and the laws and regulations made for the segregation of lepers. A government is not in the first place a benevolent institution looking after the comfort and welfare of her more unfortunate subjects, but rather a protector of those that are better off and more able to look after themselves. The more unfortunate ones are mostly shoved aside, put out of the way into asylums, hospitals and so-called "Homes" in order that the fortunate ones may live more at ease. This is specially the case with the leper. With a private hospital the case is somewhat different. This has, as a rule, for its main purpose not the protection of the well part of society against the onslaught of disease, but the care and comfort of the diseased. However, till quite recently neither Government nor private leper hospitals were to do much more that keep the leper off the public street, afford him a shelter from the pelting storms of

fear, loathing and ostracism, which were his usual lot in the world, and alleviate his pitiable condition by providing him with scanty food and clothing till he dragged out to the end his miserable existence on earth. In most places some kind of medicine was also administered, and certain ones with considerable alleviating effect, but the hope of ultimate recovery from the disease and restoration to the normal life of society were practically never entertained. This does not mean that there were absolutely no cases of recovery. The fact is that leprosy, under certain conditions and at certain stages, is self-limiting and self-curing, and of such cases there doubtless have been large numbers, throughout the world, that were never to the outside world known to be lepers. Even where the bacilli have entered a body, the otherwise healthy condition of the person, good sanitary surroundings, cleanly habits, proper diet and exercise, may quite easily prevent the germs from making any headway and practically render the person immune. Immunity, either before or after the bacteria have entered the body, cannot be obtained by inoculation as there exists thus far no anti-toxin for leprosy. This is due to the fact that inoculation of the leper serum into any animal thus far experimented upon has failed to yield in cultivation organisms that can be utilized as anti-toxin serum. In this respect leprosy is unique among bodily diseases. Nor has the serum taken from active wounds of lepers and injected into another human body proved successful in obtaining positive re-actions. All this means that hitherto the door is closed to the *"similia similibus curantur"* (like is cured by like) method in the treatment of leprosy.

But fortunately the unwearied efforts of leprologists have finally been crowned with success in producing a medical compound that promises to be a positive remedy for the disease. The results already obtained with this remedy are simply astonishing and have cast bright rays of hope upon the hitherto so deplorable lot of the three millions or more lepers in the world. The basis of this remedy has been known and used for centuries under the name of Chaulmoogra Oil. This oil is obtained from the beans of certain species of trees that grow in some countries of South Asia. But not until after the discovery of Hansen of the lapra bacillus was there much progress in the use of the medicine or in the results obtained. Since that time, however, the progress has been rapid and wonderful so that at present several mixtures, with Chaulmoogric Oil as a base, are in use and with such remarkable efficacy that a positive cure for leprosy seems

not only in sight but, in the opinion of leading leprologists, has been actually found at least where the disease is treated in its early stage. Here, however, is one of the greatest practical difficulties. Leprosy being such a loathsome disease and so greatly feared, those afflicted with it will try to hide it from the public and from physicians as long as possible. The consequence is that those who enter leper hospitals, in case of Government institutions nearly always under compulsion, do so when the disease is in such an advanced stage that only a comparatively small percentage of them have much chance of complete recovery. This is true to varying degrees in different countries, depending largely upon the depth of sentiment regarding leprosy and lepers in the mind of the public. Government leper hospitals, attractive in surroundings and efficient in treatment though they may be, will always present more or less of a forbidding aspect, especially when entrance of lepers is made compulsory as it is in most countries. This in itself is a real hindrance as it takes on the nature of imprisonment, from which people naturally shrink. Then there is the utter isolation of the patient from home, relatives and friends even though these may be allowed to visit the patient from time to time under certain restrictions. Furthermore, the advances made recently in the knowledge of the nature and development of the disease has led some of the leading leprologists to the conviction that at different stages of the disease patients should have different kinds of treatment and be separated into **infective** and **non-infective** classes. Again a very serious obstacle to isolation of all lepers in hospitals, or colonies such as those at Molokai on the Hawaiian Islands and Culion in the Philippines, is that in most countries, as is the case in Japan, leprosy runs through all classes of society and patients from the upper and middle classes object seriously to being put together with the indigent patients in one hospital. And a final, and the most cogent, reason for a re-action among leprologists against rigid isolation, or segregation, of leper patients in regular hospitals or colonies is the fact that there seems now to be a better, a more efficient and a more humane method of solving the leper problem, namely, the establish- of **Treatment Clinics** in leprous districts to which patients, in the earlier stages of the disease, can go for medical treatment but maintain their residence in their homes among relatives and friends. The conviction among medical experts in the field of leprosy is constantly and rapidly growing, that if only patients in the early and still non-infective stage of the disease would come to such clinics for continu-

ous treatment, and at the same time follow scrupulously the medical directions regarding diet and habits of living, very few, if any, of such patients would ever have to enter a regular leper hospital. The disease would be at least arrested in its non-infective stage, and a large percent of them would be permanently cured. The British Empire Leprosy Relief Association has recently mapped out and entered upon an extensive program of Treatment Clinics, especially throughout British Africa where already a number of Branches of the Association have been established with this object in view. On the possibilities of such activities Sir Leonard Rogers, himself one of the foremost leprologists of the world, in a recent issue of "Leprosy Notes," says: "An important decision at the Royal Society of Medicine last year revealed that the most experienced leprologists in the world, Drs. Wade and Lara in the Philippines, and Dr. E. Muir in Calcutta, are agreed that nearly every early case of leprosy is now curable." This is wonderfully cheering news for the lepers and for their many friends. Nor is there any good ground for the fear, sometimes expressed, that the disease later, after the patient has been dismissed as "cured," would be recurrent to any appreciable degree. The results obtained thus far do not confirm such a fear.

To sum up,—it would seem that under the present conditions there is need of three kinds of institutions for the lepers, namely, **Treatment Clinics** for the early, as yet non-infective stage, **Hospitals** for the more advanced, infective stage, and **Homes** for the "burnt-out" stage which is non-infective but has left the patient in a physical condition that renders it well-nigh impossible for him to go back into, and mingle with, general society.

A. OLTMANS.

Why One Young Missionary Stayed by his Task

In view of the nature of their enterprise and of the proportions it has assumed it is not surprising that missionaries should become a target for criticism, both favorable and otherwise. On the supposedly favorable side no doubt too often a false sentiment has taken the place of genuine intelligent interest, with the inevitable result that in the course of time a certain amount of disillusionment has taken place. Leaving such considerations aside for the present, however, let us look at some of the sources of adverse criticism.

In the first place, even though the missionary does not count it a part of his task to engage in or even sanction revolutionary movements, the fact remains that, from the point of view of old civilizations and age long customs, ever since the days of Paul Christian missionaries have been looked upon as among those who "turn the world upside down," and for that reason have suffered harsh criticism if not persecution or even martyrdom.

Then in the history of modern missions there has been another source of criticism in those representatives of Western so-called Christian countries who are nevertheless alien to the Christian cause, and who find it somewhat inconvenient to have missionaries of the Cross preaching righteousness and right living "east of Suez," where it is supposed that there "ain't no Ten Commandments" or the like.

Again, there is that most gullible of creatures, the "two-weeks' tourist," who visits Japan with a cut and dried program, which, even though he may be a leader in his church at home, provides him as a rule with not even a glimpse of Christian missionary work. Such programs provide for an endless visitation of temples and shrines under the direction of guides who are trained to explain that practically everything seen and heard is an exact parallel to some Christian custom or ceremony or teaching. After two weeks of such a program of intensive study, interspersed with dinner parties served by "dainty geisha girls," the tourist feels that he "knows Japan" much better than does the missionary, who spends a good part of his life in close and sympathetic touch with the normal people of the country. Being thus informed, he or she is ready to go back and announce to the people at home that everything was so "lovely," that Christian

mission work is no longer needed, that "one religion is as good as another."

With reference to these and certain other types of criticism the missionary, however much he may regret the facts of the situation, is nevertheless prepared to make allowances and to exercise some patience.

But more recently there has sprung up a new form of criticism that is of a more dangerous character, because it threatens to retard the progress of the Christian movement in mission lands, and no doubt by reaction in the home lands as well, and has already to some extent weakened the morale of the missionary body. It is in this case not a matter of such externals as the misunderstandings of a superficial passer-by or the wilful misrepresentations of a prejudiced outsider. These too, of course, have their influence. But in spite of them, the missionary with a conviction and a consciousness of purpose can go on his way not deeply disturbed. However, when from within the Church, and even from within the missionary group, there come questionings and doubts as to whether the missionary still has a mission and as to whether his day is not past, the issue becomes a vital one, this not for the missionary personally, but for the Church and Cause of Christ.

It is for this reason that the present writer undertakes to register a protest against what seems to be a growing sentiment in a wrong direction. And he does so on the basis of his own personal conviction that has not weakened but rather has grown stronger during thirteen years of missionary work in Japan, including both evangelistic and educational, both country and city work.

Why have I stayed by my task? In this very question there lurks a fallacy. It might seem to imply that I am one of a few who have stood by while great numbers of other missionaries have without valid reason forsaken their task and fled. Such I believe is not the case, even though it is intimated in some quarters nowadays that such is the case. I seriously *question the fact* as to whether young missionaries are quitting on any large scale. A definite investigation to ascertain what the facts really are would no doubt be very reassuring in its results, but this is not the place for it now. For present purposes suffice it to say that no such thing has come within the range of the writer's observation in Japan. This of course does not deny the probability of isolated and sporadic cases. No doubt there have always been such cases, even as early as the days of John Mark,

who "departed from them and returned to Jerusalem," probably not for health reasons. But it is not safe to generalize from such cases.

The writer belongs to a Mission, which, although not one of the oldest in Japan, is yet some thirty-five years of age, and numerically is now counted as one of the larger Missions in this country. The great majority of the members of this Mission have come out within the past fifteen years and so may lay claim to being counted as younger missionaries. In that time there have been a few who have left the field, but of those who have left, there is not one who has done so except on account of sickness, or for other equally valid reasons, in no case involving any question of giving up a thankless or an unnecessary or a hopeless task. And there is reason to believe that what is true of my own Mission is relatively if not absolutely true of other Missions as well.

I know well the trials of the young missionary. There are times when it seems as though his closest associates are his worst hindrances instead of his whole-hearted co-laborers. There are times when he feels that all his best powers are atrophied, that his talents together with his whole heritage from the past are all buried in a napkin, and that not of his own doing but rather against his will. There are times when he would like to stand upon some mountain top, not to bring glad tidings this time, but to shout out an appeal to all creation against the pettiness, the ingratitude, and the inconsiderateness of those with whom he has to deal. I do not here go into the question as to how far such feelings are justifiable, I simply state the facts. No doubt such things, if they do not originate in, at least are aggravated by, the nerve strain incident to the attempt to readjust one's self to new and sometimes trying circumstances. A writer some years ago said that "human beings are like little islands, shouting lies at one another across seas of misunderstanding." If this be true of human beings in general, it is not unnatural that those who undertake to communicate with one another through the medium of an unknown or little known tongue should both misunderstand and be misunderstood, with no good effect upon the nerves. Add to this long hours of what seems useless effort, and an amazing lack of the cheer that comes to one's heart from the contemplation of the visible results of one's labours, and you have a glimpse of some of the darker side of the young missionary's life. If he has any inclination at all to turn back after putting his hand to the plow, it is here that he is likely to find encouragement to do so, rather than in the physical discomforts

that he may experience in some places and in comparison with the standards of his home country.

The position of the young missionary is not an easy one. But it is a great thing when by and by we learn to "triumph even in our troubles, knowing that trouble produces endurance, endurance produces character, and character produces hope" (Moffatt). The Apostle Paul struck this optimistic note when after years of hardship and struggle he realizes the consciousness of a task well done, with the Gospel preached from Jerusalem to Illyricum, and looks out to the far western horizon for new fields of endeavor. Apparently he never entertains any notion of returning to Jerusalem or to Antioch with the purpose of settling down for a complacent contemplation of the fact that he had succeeded in establishing a few churches and left them in charge of local leaders in every place. He was ever looking forward to new adventures in lines of high endeavor, to new hardships, dangers, misunderstandings, martyrdom if you please—anything, everything, only that he might not be "disobedient to the heavenly vision." Do we not sense in all this something of the spirit that should fill a missionary in our own day as well? Has the lessening of physical hardship and danger so weakened our moral fiber that we can with a good conscience desert unfinished God-given tasks or turn our backs to doors of opportunity that stand wide open?

Once again—why have I stayed by my task? As a matter of fact, I have never seriously considered doing otherwise. But this does not give a reason. It might mean simply that I am not awake to or that I am indifferent to the situation about me. However this may be, I am convinced that I have reasons that are fundamental. To answer the question why I have stayed I must go back to that other question: Why did I come in the first place? This in turn goes back to what I believe about the Christian religion which I profess and about its relation to other religions as well as to irreligion. Without any reference to credal statements about which there may be differences of opinion, I believe that there is a uniqueness and a finality in the Christian religion that gives it a Divine sanction for propagating itself to the ends of the earth. I entertain no superstitious or magical notions about the nature of a call to the ministry, though I gratefully recognize the providence of God which led me into His service. And whatever one may think of the authenticity of the words of Christ in what is known as the Great Commission, when the matter is reduced to its simplest terms, there is a Divine compulsion inherent

in the Christian Message itself that elicits the response: "Woe is unto me if I preach not the Gospel."

It seems to me that there is much confusion of thought nowadays even in high circles upon a very important subject. The question of a missionary's call is all but identified with questions of a secondary nature such as his relations to the indigenous church, and his ability or inability to come to a full realization of his powers, and to find adequate self-expression, under the conditions given on the mission field. In some cases it seems that young missionaries begin their work on the basis of a sort of trial and error method. (One is tempted to add parenthetically that in most cases there will be a great many trials—in more senses than one—and undoubtedly a great many errors.) This would seem to imply that if after a brief probationary period the trials and errors prove too numerous to admit of the desired amount of self-expression, the person reserves the right to seek some fool-proof job in the home land. As indicated above I believe that their number is few, but it is alleged that there are some such, whom I can interpret only in this way. Insofar as such a method may be permissible, it should be confined to matters which are secondary and should never be allowed to enter into one's sense of mission. What is Christianity? and what is its mission? This is what determines my mission if I belong to Christ and am enlisted in His Service.

Difficulties of adaptation and of successful co-operation are real, and are by no means to be overlooked. But to a true soldier of the Cross they should constitute a challenge, rather than a signal to retreat. Such matters, however, are secondary. The primary question is this: Is Christianity a religion of universal validity? And can it make good its claims? If we doubt this we are no missionaries, for we have no mission. In this case we may as well withdraw. But if we really believe that "God was in Christ reconciling the world unto Himself," and that seriously this means the whole world, then we must find ways and means of cooperation, seeking more and more to have and to produce in others the spirit of Christ. To give undue recognition to and too easily to recede before a wave of nationalism which has its real roots in racial antipathy is fundamentally a denial of the claims of Christianity. Those who call themselves Christians must overcome such distinctions, and must set the example to the world. Until missionaries and Japanese pastors can work side by side in harmony even in the midst of changed and changing conditions, what shall we expect of the world at large?

It would seem almost foolish to ask the question whether there is still work for the missionary to do. But the question has been asked and answered many times. Only one completely ignorant of the facts should be any longer able to doubt it. With all due respect for the capable leadership that has developed within the native churches of Japan, I believe that the missionary still has a large work to do. Nor do I advocate a mere *status quo*. Nothing could be more detrimental as a settled and fixed policy. The author of "Ecce Homo" says: "No heart is pure that is not passionate; no virtue is safe that is not enthusiastic." It may seriously be questioned whether the missionary movement can be maintained on a high level, or whether it can for any long time be carried on at all, if it be not fired by a fine enthusiasm that overleaps all human and geographical boundaries in its eagerness to flood earth's darkest corners with the Gospel light. It is my conviction that anyone who has the spirit of Christ together with a reasonable degree of ability and preparation, should not stop to contemplate too carefully the color of his skin, nor to consider too carefully the extent to which he may or may not be welcome. Such self-consciousness is the bane of the young missionary's life. In the process of adaptation he has much that of necessity keeps him conscious of self. This is perhaps unavoidable. But there comes a time when he must shake himself loose from its strangle hold and stand out boldly as **a man**—not as a super-man, but as a man who is the bond-servant of Christ, strong and eager for His Service.

Why did I stay by my task? Rather let me ask myself: Why did I come? and How can I run away from the task that my Master has entrusted to me?

JOHN K. LINN.

Educational Values in "Friendship Tours"

Increasingly during the past few years groups of students have been finding their way to the Orient. Friendship tours have been seeking through travel and first hand contacts to come to know and understand better the people of the Orient. Many of us have been giving considerable time to setting up and conducting the local arrangements for such tours. We have felt that the whole idea was splendid because it increased their stock of information and built up friendly international attitudes.

To what extent do the actual results justify these expectations? The coming to Japan last summer of a group of 22 California high school and first year college students who called themselves the "Hands across the Pacific" educational tour seemed to present a good opportunity to make a start in attempting to measure in a more or less scientific way some of the actual results in increasing useful information and in changing opinions. It should be stated here, however, that this is not an all inclusive or final study. Many values such as the total effect on the boys, the effects on the people with whom they came in contact both here and after their return home, cannot be measured at all by such a study.

The test as a whole was divided into two sections. The first part on information deals with items of both a general and technical nature such as the way the Japanese live, their characteristics, their social, religious and economic life, etc. The second part is on opinions and includes questions of general national and international nature as well as those intended to bring out specific opinions regarding Japan and the Orient.

In working up the test many people—both Japanese and foreigners—were consulted. Reference was also made to Neumann's "A Study of International Attitudes of High School Students," Harper's "A Social Study," the American Y.M.C.A. Religious Education Tests for Boys, and the "Range of Opinion Measure" conducted last year in Japan by a committee headed by Mr. Arthur Jorgensen. The items finally selected were those which seemed to best cover the questions on which people base their attitudes toward other peoples. Some of these items, taken singly, may seem to be of but slight

significance. It must be recognized, however, that the facts upon which most people form their judgments about other nations are usually just such minor matters.

The test is in the form of the ordinary "true-false" examination with the opportunity to check each item either "true," "probably or partly true," "uncertain," "probably or partly false" or "false." It contains nearly 150 items, thus assuring a reliability better than any series of judgments brought out by ordinary questioning. For those interested in statistics it may be stated that the reliability of the information section is .92 and that of the opinion section .95.

On the first day out from San Francisco the test was taken by the boys under the direction of the Educational Director who accompanied the boys and who directed their daily reading and study throughout the trip. The party spent one month here in intensive travel and observation, including a brief trip through Korea and Manchuria. The boys again took the same test the day before they sailed for home. The present study is based on an analysis and comparison of the results of these two tests.

For purposes of comparison, a group of 17 first year Japanese language school students, and also a group of 18 high school boys of the American School in Tokyo and Canadian Academy in Kobe were asked to take the same test. In the third place a group of American missionaries most of whom had lived in Japan for ten years or so were asked to cooperate in the same way for the purpose of giving us a standard for scoring the boys' tests. This group, on the whole, was made up of missionaries who were known to have rather liberal opinions on racial and international questions.

Scoring of the Test.

1. In the Information Section there were many questions of fact, the answers to which were objectively determinable. In such cases the correct answers were decided upon by consulting authoritative sources and the highest score value attached to these replies.

2. Most of the questions, however, referred to matters of information on which the only data available were those dependent on personal observation. In such questions (as, for example, "Japanese students study harder than American students") there is, of course, room for difference of opinion among the observers. In these cases the "correct" answer was determined by a committee of three

Y.M.C.A. secretaries who based their judgment on a careful study of the replies from the group of American Missionaries.

3. In the Opinion Section of the Test also the standard chosen for scoring was that supplied by the missionary group. On account of lack of space we cannot describe fully the method by which this standard was arrived at. Briefly we may say that the standard represents the trend of opinion among this group. Where no such trend was clearly indicated the items were discarded in the scoring.

The standard of scoring described above must be kept in mind as we seek to interpret the results secured from the Test. For the items on Information, the committee felt that they had worked out a standard which could be defended with some assurance. For those in the Opinion Section they can only say that the standard represents the prevailing opinion of the group of liberal missionaries. For purposes of convenience we shall refer to this as a "liberal standard" or a "liberal score."

Results.

The scores obtained on the Information Section by the various groups to whom the Test was administered, were as follows:

INFORMATION SECTION		Highest Score Possible 599		
Name of Group	No. in Group	Range of Scores	Mean Score	S.D.
California Boys (1st trial).....	22	251 to 384 (133)	343.6	28.5
California Boys (2nd trial).....	22	377 to 436 (59)	409.4	17.6
Missionary Group	21	398 to 506 (108)	472.5	22.9
Language School Group.....	17	347 to 481 (134)	411.8	34.9
American Boys living in Japan.....	18	387 to 446 (59)	425.7	16.2

Among the several points of interest in this table, we note for comment the following:

1. The last column shows the Standard Deviation which is a measure of the extent to which the group as a whole deviates from its average. The reduction of the S.D. of the scores of the California Group from 28.5 on their first trial to 17.6 on their second trial is some indication of the extent to which this group during their trip became homogeneous with respect to their knowledge of things Japanese so far as this is measured by this section of the Test.

2. The average of the California Boys' score rose from 343.6 on the first trial to 409.4 on the second trial, a difference of 65.8 points. What is the significance of this difference? Interpreted statistically a difference becomes significant when the difference itself is at least three times the standard deviation of the difference.

In such a case we may be sure that the difference is not due to chance but that some difference would be obtained whenever the experiment were repeated under similar conditions. In this particular case the difference of 65.8 is over 9 times its S.D. This gain is therefore in itself very great and would lead us to expect that some gain would probably be made by such a group as this whenever it travelled under similar circumstances. The numbers in our group, however, were so few that even this expectation would have to be verified by further study. It is obvious then that no generalisation from the results obtained from this group can be made regarding other educational tours.

In the case of the California boys the gains on the Information section ranged from 145 to 13 points or from 57.8% to 3.6%. The average gain was 19.1%. In order to get a check as to whether part of this gain might not be due to familiarity with the test material on the second trial we asked the American boys living in Japan to take the test also a second time about two months after their first trial. In their case the changes in scores ranged from a gain of 25 points to a loss of 20 points or from 7.9% gain to 6.4% loss. The average gain was 1.5%. Thus, so far as our evidence goes, there is every reason to believe that practically all of the gain made by the California boys was due not to practice with the Test but to the increased information which they gained as a result of their visit.

Following are some of the items in the Information Section on which the largest gains were made, together with an indication in brackets of the response to which the highest score value was attached:

"Most Japanese students are more interested in international questions than American students" (True or Partly True).

"Buddhism is almost extinct in Japan (False).

"Baseball is played all over Japan" (True).

"Chinese tellers are employed in Japanese banks" (False).

(Most) "Japanese have electric lights in their homes."

(Most) "Japanese bathe more often than Americans."

(Most) "Japanese still resent the American Exclusion Act."

"The religion in Japan with the greatest number of adherents is, Buddhism, Christianity, Confucianism, Mohammedanism" (One to be underlined). Nine of the twenty-two boys gained on this question.

In the Opinion Section of the Test the scores were as follows:

OPINION SECTION Name of Group	No. in Group	Highest Score Possible 165 Range of Scores	Mean Score	S.D.
California Boys (1st trial).....	21	56 to 148 (92)	92	24.7
California Boys (2nd trial).....	21	57 to 142 (85)	94.4	25.6
Liberal Missionary Group.....	19	135 to 158 (23)	148.3	7.6
Language School Group.....	17	78 to 154 (76)	125.7	22.4
American Boys living in Japan....	18	74 to 151 (77)	116.4	20.8

1. In contrast to the results on the Information Section, the S.D. of the scores of the California group on their second trial is no less than on the first trial. They did not tend to become of one mind on the matters of opinion covered by the Test. The very small S.D. of the Missionary group is to be noted as in accord with the fact that this group was chosen because of the known liberal opinions of the members.

2. The gain of 2.4 points made by the California group on their Opinion score is much too small to have statistical significance. The changes in individual scores varied from a gain of 39 points to a loss of 18 points. This is about what one would expect. It would be too much to think that a month or so of travel would result in a general change of group opinion with respect to such international and inter-racial questions as were raised in the Test. It is not unreasonable, however, to ask whether there may not have been some items on which there was a change of group opinion. In order to answer this question we examined the answers of each boy on each item, noted the gains or losses on each of the 31 items and interpreted them in terms of the S.D. of the difference to see whether they were significant changes towards or away from the liberal position. The following summary shows the items on which there was the greatest shift in opinion. The dashes indicate whether the group on leaving Japan believed the statement to be more true or more false than before coming to Japan and also whether this change was towards or away from the liberal standard. The last column indicates the number of chances in 100 that the difference is a true difference and not due to chance—in other words whether it is a change which would always be repeated under similar circumstances. It must again be borne in mind, however, that the numbers dealt with in this study are too few to enable us to generalise on the basis of the figures in this last column.

Statement	More True	More False	Towards Liberal	Away from Liberal	Chances in 100
1. "The Koreans should, on the whole, be satisfied with Japanese rule in their country"		—	—		100
2. "Intermarriage between races leads to biological degeneration"		—	—		96.5
3. "The United States is a country which offers to all liberty and an equality of opportunity"		—	—		96
4. "Americans should study Oriental civilizations more so as to utilize their possible contributions to Western civilization"		—		—	95.6
5. "Americans in unstable countries like China, Nicaragua, etc. should hold property at their own risk and not seek the protection of their government at times of danger"		—		—	89
6. "All dealings of the United States with other nations have been fair and unselfish"		—	—		88
7. "Western civilization is superior to that of the East" (This item was scored: T PT X PF F 2 4 4 5 3)	—		—		88
8. "It would be wise for the U.S. to surrender, if necessary, some of its sovereign power to an international supergovernment in order to become a member of such an organization"		—		—	85
9. "Japanese should be admitted into the United States on a quota basis similar to other nations"	—		—		85
10. "Every boy and girl in America should be taught to give unquestioned and unlimited support to the American flag for whatever cause it may be unfurled"		—	—		80

This is an interesting list. Probably few people going over the thirty-one items would have been able to predict that these would be the items on which there would be the greatest change of opinion. In one or two instances, e.g., Nos. 1, 2, and 9, we are able to recall incidents connected with the Tour which were calculated to cause reflection on one's opinion. The change in items No. 3, No. 6 and No. 10 suggest a general influence operating to make one less sure that his own country is beyond criticism. The changes in items Nos. 4 and 7 are consistent though perhaps unexpected and lead one to ask what phases of civilization most impress boys with a limited stay in a foreign country. The changes in items Nos. 5 and 8 are also perhaps somewhat unexpected and raise the question as to

the effect of a brief contact with another nation on one's opinion regarding national security and protection. In all these cases, with perhaps one exception, however, the evidence is much too weak to support generalizations but strong enough, we must admit, to arouse still further our curiosity to know more definitely what consequences do follow on such educational tours as we have described.

G. PATTERSON AND R. DURGIN.

The One Million Souls Campaign

Central Missionary Association, Osaka, Nov. 19, 1928.

Mr. Chairman:

The significance of this hour is so momentous that I wish to ask that we unite in prayer for the inspiration and guidance of the Holy Spirit in the deliberations of this afternoon.

Let us pray.

Almighty, everliving God, "Spirit who dost prefer before all temples the upright heart and pure, instruct us, for Thou knowest."

We wait upon Thee, O Lord. Thou hast something to say to us. Thou art about to reveal to us Thy purpose and Thy will as we have not known them hitherto.

We tremble with expectancy, O God, as we wait for the dawning of Thy great light. We shudder with fear, Our Father, lest we may lack the vision to see, the consecration to abandon, the courage to undertake, the power to accomplish.

Our hearts are humbled before Thee, O God. We are not able for the task. We are not worthy of the trust. Surely we have left undone so many things that we ought to have done, else we should have attained more nearly unto the goal of our high calling in Christ Jesus.

Grant, O God, in this hour of vision, that no blindness may afflict us, no selfishness unfit us, no weakness enfeeble us. May we not fail to see and to grasp this great opportunity of service for which we have prayed and waited so long.

"Guide us O Thou great Jehovah"
For Jesus Christ His Sake, Amen.

"One Million Souls for Christ." What a vision! Behold them come, a million souls, from Tokyo, from Osaka, from Kyushu, from Hokkaido, from the West Coast, not many wise, not many noble, but toilers in the deep, brethren of those from whom our Lord chose his first disciples, tillers of soil who have watched the lilies and the birds, who have sown and reaped, carpenters, miners, factory workers, not many rich, but the poor, the hungry, the needy. "Come unto me

all ye that labour and are heavy laden and I will give you rest." What a vision!

What a challenge! One million Souls! After sixty years the Christian Church in Japan has a quarter of a million members. And now a prophet has arisen to summon us to win a million souls for Christ, and challenges us with the reminder that last year 27 million men frequented the prostitute quarters. It is a mighty challenge, but is it too great? There will still be left some 60 millions on this island, who know not the Lord. What a call to high endeavour This is a task worth planning for and working for, a task more nearly worthy of the investment of love in persons and in money made every year by the mother churches beyond the seas, a task that calls for the laying aside of every weight of prejudice, of sectionalism, of sectarianism that would burden us and handicap us in the accomplishment of the Divine purpose. What a gift to lay at the pierced feet of our Lord Christ. Our gifts have been precious but so few—one here another there. But a million souls for Christ! That were a gift to gladden the heart of the King.

"Were the whole realm of nature mine
That were a present far too small
Love so amazing, so divine
Demands my soul, my life, my all."

And not only mine, but many more, not only many but all.

Such a subject as this, Mr. Chairman, is difficult to talk about coolly and deliberately. It is too enthralling, too inspiring. That we might see before our eyes close in sleep a million souls for Christ. Ah! there is no greater joy that could come to any of us. Let us enjoy the vision, let us feel the thrill of this great hope to the full. Let us thank God for the man that has raised this vision before our eyes, and that has at the same time gone forth to realize the object of the vision. This is God's answer to our prayers. How often we have prayed for a revival in Japan that would sweep over this country as the Wesleyan revival swept over England, or the revival under Moody swept over America. Do our hearts not throb with joyous hope that a revival is beginning under the leadership of Kagawa that will sweep over Japan.

A few days ago I made a comparison of statistics of Christian work when I came to Japan and the present time as reported in the Christian Movement and the Japan Christian Year Books for 1904 and 1928; and the result is very gratifying. In this last quarter

of a century the number of church members listed under the head of Protestant has increased from 55,315 to 188,566, and the total number including Roman and Greek Catholics from 140,000 to about a quarter of a million.

At the same time the number of self-supporting Protestant churches has increased from 93 to 497 and the contributions of the people from ¥134,941 to ¥2,629,365. The number of ordained ministers has increased from 408 to 1,353 and of students for the Christian ministry from 137 to 528, of women workers from 335 to 1,834 and of Women's Bible Training School students from 123 to 346.

Also the number of Sunday School Teachers and Scholars has increased from 51,450 to 213,803 and the number of students enrolled in Christian Schools of all classes from 12,588 to 52,963. And in addition to this there has been a large increase in medical and philanthropic work and in the circulation of Christian literature.

For all these and many other evidences of real progress we thank God and take courage, particularly as we recall the names of the sainted leaders who have gone on before to join the church triumphant around the throne of our glorified Lord:—Niijima, Kataoka, Ebara, Ando, Honda, Uemura, Motoda, Mrs. Yajima and many more; or think of the saintly leaders who still with us grown venerable through years of consecrated service to our common Master; Miyagawa, Ebina, Kozaki, Ibuka, Hiraiwa and others, and of the hundreds of consecrated men and women who are bearing the burden in the heat of the day, our beloved pastors and Bible women who in city, town and country are witnessing a faithful witness to their faith in our common Saviour. May God bless and strengthen them with all grace and goodness! May He multiply their harvest and increase their numbers! Our love goes out to them in boundless measure. They are our brethren, our sisters, our children in the faith and love of the Spirit.

But while for all these things we give God thanks, we must not be blinded to the magnitude of the unfinished task. A quarter of a million church members, including baptized children. How many Christians does that mean. Does it mean fewer or more. It is difficult to say. Years ago Dr. Greene estimated that there were a million Christians in Japan. A short time ago a Japanese friend said to me "The best Christians in Japan are outside the Church." Is that so?

Of course, we all know of the work of Uchimura throughout the years, and the recent work of Dr. Sato, the scientist and evangelist.

And we are grateful for their devotion to Christ and believe that they are not heart and soul with and within the organized church.

However large we may set the total number of Christians, how small it is, how pitiably small, how dangerously small among the millions, the sixty millions who know not our Lord Christ. The church is in Japan, and the life of the Spirit is in it, but as yet it is too small to stand alone, too weak to support itself, let alone going forth with power to conquer Japan for Christ.

The great urge of the organized church in Japan is to accomplish self-support, and for the attainment of that ideal many members have put forth sacrificial efforts, and a large measure of success has been accomplished within our own experience. But at what a price, and with what dangers! The movement for self-support is at once the most hopeful and the most dangerous movement in the Japanese church today—most hopeful because it is indicative of a fine spirit of consecration and loyalty to the church, but most dangerous because it is dependent in fact upon the generosity of a small number of people, and is not founded upon a sufficiently broad base. What the church in Japan needs is not more liberality, but more members. The people are giving well, but there are not enough of them.

Twenty years ago Dr. Soper then at Aoyama Gakuin said in my hearing "The only safe way to achieve real self-support is by increasing the membership of the church." I believe that fully. I believe that it is extremely difficult for a church in Japan today to be self-supporting in any adequate sense with a congregation of less than one hundred. And how many congregations in Japan have an attendance of more than one hundred.

One of the characteristics of the church in Japan is the smallness of the congregations. Too many of them have the "kogisho" (small preaching place) habit. It is a hard habit to break, but it must be broken or it will permanently weaken the church. It was probably inevitable in the period during which the church has been growing up. But we are in a different age now. Large public halls are being erected all over the country. The people are meeting in large numbers, in schools, in concerts, in political meetings, and are listening in thousands to music and to public speaking. The church can not be satisfied to go on with these small congregations of thirty or forty when the world is speeding up all around.

Please do not misunderstand me. I do not underestimate the value of small intimate groups for study, for prayer, for devotional

culture. They must be formed in larger numbers, but the congregations for public worship and instruction must be conceived on a large scale or they will never draw and inspire the multitude.

Is there not too a feeling of great anxiety as the church sees its first generation of leaders pass away and wonders how to replace them. That is no doubt a common attitude and one which perhaps need excite no great anxiety because we know that among the younger men there are many men of promise. None the less it is not easy today to find men to fill the positions in our Christian schools and other institutions who are acceptable to their Japanese colleagues. In some respects it would seem that our institutions have grown faster both in numbers and in size than the church. That is a dangerous condition.

And another weakness that we have felt in the church in Japan, has been a lack of intense evangelistic fervour, such as that found in other lands. There are reasons for this no doubt, but whatever the reasons may be, whether it be an excessive toleration of other religions, or a hesitancy to interfere in the private affairs of others, or the magnitude of the difficulties that are inevitable in so fully organized a social, industrial and political life as is found in Japan today, it is still a fact that we have missed the missionary zeal of the church in Korea for example.

Perhaps what was said of the religious life of my own school by one of our Japanese Christian professors may be applied to the church. When I asked him what he thought to be wrong with the religious life of Kwansei Gakuin, he answered "There is nothing wrong with it except that it is not on fire." Probably that is not the whole answer. But that is no doubt part of the answer. And now God has sent us a man on fire. A man who is burning, up with zeal and devotion for the cause to which we all are devoted.

Another reason why this challenge of "A million Souls for Christ" makes so strong an appeal to me, is that I fancy I see a process of social crystallization setting in. Japanese society has been in a fluid condition for half a century. But recently it is hardening and there are evidences that unless some strong stimulus comes—it may have come no doubt in the Marxian agitation, social industrial and political movements will take final form and become set.

One of the results of this will be that Christianity will take its place as the spiritual culture of the elect few, a fine class of people, fairly well educated, of moderate means who will not, however, be large enough in numbers or of sufficient strength of influence to

effect the life of the nation very deeply, a place similar to that held by Confucianism in feudal Japan, by Zoroastrianism in India, or by Coptic Christianity in Egypt.

May I say that these ideas have not been derived wholly from Mr. Kagawa but have been the substance of my appeals for missionary work in Japan on my two last furloughs. For the reasons just given I have been convinced that foreign missionary work in Japan must not be slackened until there should be a much wider acceptance of the Christian message that there has been. I was rejoiced when I heard Mr. Kagawa's statement of his evangelistic purpose.

But the "Million Souls for Christ" slogan is Mr. Kagawa's own. When I first heard it I thought it was just another of those large round numbers. As I listened to Mr. Kagawa's explanation however I saw that it was a well chosen deliberate objective.

No doubt you have read, in the Friends of Jesus, and, in the Japan Christian Quarterly, Mr. Kagawa's articles under the title "One Million Christians in Japan." The discovery that there are about one million Protestant Christians in France, able to support their own churches and to carry on foreign missionary work led him to adopt this objective. As he says "We need one million Christians in Japan that we may support ourselves, and also do mission work in Formosa, Manchuria, Singapore and all Japanese colonies"—and may I add in the heart of Africa and the tropical islands where there are no Japanese people, no Japanese trade, nor any Japanese national interests—just as some of our own missionaries are at work in Portuguese West Africa where they are forbidden to teach the English language, and are required to learn Portuguese as well as the native languages. Only then will the Japanese church fully realize what foreign missions mean.

Mr. Kagawa's basis is perfectly sound I believe. "One million personalities" he says, "are enough to constitute a thoroughly independent and self-sustaining culture. If we can achieve one million Christians in Japan, the missions can then withdraw without too much disaster to the Christian movement here. There would still be need for them, but we could get along without the missionaries if necessary. But if the missions withdraw now Christianity will suffer."

But the missions will not withdraw, that is, they will not all withdraw. The Methodists might withdraw, the Congregationalists might withdraw, the Baptists might withdraw. Others that we can think

of might withdraw, but there is one great church that will never withdraw her missions from Japan. I need not tell you that that is the church of Rome. And I hope I do not need to add that it is not in any spirit of criticism that I refer to the Roman Catholic Church in this connection. For in respect to her far-sighted patience and perseverance who can withhold admiration for the missionary methods which are now winning her way in Japan. We of other communions would do well to study those methods more sympathetically and see if we have not something to learn from them.

Shall we not rejoice and give thanks that from the Japanese church has come forth a man who has caught so great a vision, who thinks in large terms, who is able to break away from old worn-out methods and to discover new ways, who knows the mind and heart of the common people, who has learned how to combine the so-called social gospel with the personal individual experience of salvation.

"One million Souls for Christ." How good it is to hear of "souls" again. We had almost lost the word. For sometime we have been living in an atmosphere of reaction against the phrase if not indeed against the idea of "the salvation of souls." Many have tried to substitute the saving of life instead. But somehow or other we have felt that there was a warmth of vitalizing power in the old appeal that has been lacking of late.

Most assuredly we have needed the social gospel and have probbably deserved the reaction from that conception of religion which found utterance in the testimony of the old lady in the class meeting who said "well thank the Lord I'm saved anyway:" we have become convinced that we are not saved anyway, that salvation must be shared to be secured.

At the same time we have felt increasingly the inadequacy of the so-called social gospel. The church has been waiting for the prophet who would unite these two phases of the message of salvation, the individual and the social, which ought never to have been separated but which none the less have been largely in antagonism in the thought of many.

And now he has come. I did not realize it until Mr. Kagawa came to Kwansei Gakuin last May and spent three days in meetings with our teachers and students. I had never seen such meetings. I have heard D. L. Moody, Gypsy Smith, Crossley and Hunter, Torrey and Alexander, Billy Sunday, and the result was to become somewhat sceptical of the value of professional evangelism. But Kagawa's

meetings were different. In those three days he spoke eighteen times, twice being in English. How he stands it I cannot understand. Beginning every morning with a study of Paul's epistle which for depth of scholarship, and spiritual insight were equal to anything I have ever heard, he led us through the days into the broad fields of philosophy, sociology and history, and up the heights of spiritual experience, closing the series with an address on John Wesley stressing the two fundamental Wesleyan doctrines of Divine Grace and Christian Perfection—God and Man.

During the series he gave an address to our Sociological students on "Marxism" which he later elaborated and enlarged in an address to our Theological Summer School on "Marxism and Christianity."

Probably even greater insight into the breadth and profundity of Mr. Kagawa's scholarship was afforded by an afternoon's conversation between Mr. Kagawa and Dr. Mackinnon, the most brilliant and informing conversation that I have known, with the possible exception of an evening spent with Miss Maude Royden.

The secrets of Mr. Kagawa's evangelistic power are to be found in his scholarship, his artistry, and in his consecration. The morning hour of Bible study was a revelation of his power. So also were the sweep and the versatility of his knowledge, historical, philosophical, scientific, sociological, economic, theological.

Then Mr. Kagawa is an artist. He thinks and speaks, and writes and draws and lives creatively. An artist's touch is on everything he does. But the main source of power is his wonderful consecration, his abandon to the cause. Could any disciple do more for his Lord than he has done.

Pardon me I had not meant to eulogize Mr. Kagawa. I could not help it. My desire today has been to see the vision clearly if I might and to convince you that at any rate I am convinced of the necessity and the sanity of the "One Million Souls Campaign."

Several questions arise in any further consideration of this subject. The first is how can we realize this great objective? Well surely the obvious fact is that Mr. Kagawa cannot do it alone. We shall never see it done simply as spectators. We shall only see it done as participants. One reverts to the words of John Wesley. "All at it and always it." That will surely bring it to pass.

If every one of the 250,000 Christians in Japan were within the next ten years to bring three others to Christ it would be done. That sounds very statistical and mathematical, but means only this that if

the whole church were to catch the vision it would be quickly accomplished.

The fact probably is, however, that the church as a whole will not catch the vision certainly it will not, unless some, a sufficient number communicate it to the others.

Shall not we who have caught the vision go back to our homes and work with the definite purpose of planning and studying and putting in motion forces and methods that will operate towards the accomplishment of this great purpose.

I would suggest the organization of study classes who would make this objective their special study, taking Mr. Kagawa's article in the Japan Christian Quarterly, October number, especially the suggestions as to methods on pages 377 to 379 as a basis of study. If that is done surely something will come out of it.

Further, I think we ought to ask our pastors and leading church members if they are ready for such a movement, if they could welcome the people into their churches, or if other organizations must be formed to take care of the new harvest of souls. There is some fear lest Mr. Kagawa should be aiming to start a new denomination. It is no more his intention to do that than it was John Wesley's when he began his work, nor William Booth's when he began his work. Neither the Methodist Church nor the Salvation Army would ever have come into being if the churches from which they sprang had been able to adjust themselves to the new forces released by the consecration of those great servants of God.

And that is what we are witnessing today in and around the person of Mr. Kagawa, it is the release of new power, intellectual, social, spiritual. I believe that we can keep this movement within the church if we will and if we are able to adjust our methods and adapt our forms so as to attract to the church and hold within the church those who may be awakened by the spirit and drawn to Christ at this time.

One of the most fruitful suggestions that Mr. Kagawa has made for evangelistic work is the organization of groups of what Professor Giddings calls like-minded people. Groups of fishermen, groups of doctors, groups of nurses, groups of carpenters, groups of farmers, etc. with a view to reaching these people from the inside through people of their own kind.

Another is the organization of church class meetings of the Methodist class meetings type. Mr. Uemura used this method. He

had at one time seventeen classes in his church each of which he met once a month.

Still another is the development of a body of non-salaried lay-workers. Another Methodist system known as the local preacher system which was used widely in America throughout the pioneer days, and is still used largely in England in the circuit system.

All of Mr. Kagawa's suggestions are well worth consideration. Many others will occur as the subject is studied and prayed over. Just one more I would like to mention and urge. That is the production of cheap Christian literature—a large number of books like the Benns Sixpenny library which has several hundreds of titles listed under the names of such distinguished authors as Dean Inge, Sir Oliver Lodge and others of equal repute.

If that is done in England it may be done in Japan. In fact similar things are being done, outside of Christianity. Books on literature, philosophy, sociology, etc. at One Yen a volume are being published in large numbers, and excellent books they are. But a larger Christian literature is necessary.

To us missionaries Mr. Kagawa has brought a new message. He has told us that our work is not done in Japan, that our presence is necessary for the very life and well being of the church, and he asks for our cooperation. Shall we withhold it. God forbid.

C. L. J. BATES.

Dr. William Imbrie as a Scholar

A great deal of the fellowship I had with Dr. Imbrie was on committees and in administrative work. When one speaks of the scholarship of a foreign missionary, it should always be called to mind that he has practical duties from which it is not easy to escape. Cardinal Newman once said that, "Nothing is so hampering to the mind as two occupations." Yet he qualified the statement by acknowledging that, "Some people can work better for the division of duties." What he meant to say was that some found it difficult to persevere at a single task for any length of time. The mind grows weary and a change gives opportunity for fresh application.

But scholarship is often contrasted with the practical life. The contrast must have some foundation in truth. Time is required, and freedom from distraction, for patient investigation and the pursuit of truth. When we think of the great number of practical duties to which Dr. Imbrie gave attention we are compelled to take account of this phase of his career in forming an estimate of his place in Japan as a Christian scholar. It was this phase of his life in which some of us knew him best and knew him to be a man of wise judgment and practical wisdom.

There is another aspect of the subject about which a word needs to be spoken. A scholar is commonly thought of as a learned man, a man who has studied much, who has read widely, and who has made himself familiar with some field of knowledge or with things in general. I was not close enough to Dr. Imbrie to know just what he owed to native talent and what it was that he had acquired by patient study. It is a line which it is not easy to draw. But if we know intimately the habits of a man, we can form an opinion. I do not know to what extent Dr. Imbrie was a reader of books. I do not know whether he read widely, as some men do, keeping in contact with the main currents of thought, or whether he was a careful and thorough reader, limiting himself, as many others do, to carefully selected writings. I do know that Dr. Imbrie was a well informed man and that his mind must have been alert and sensitive to all that

went on in his day. He had a knowledge of history, theology and literature which gave evidence of patient and thorough and wide study.

There are so many types of men among scholars, so many different casts of mind, that it is necessary in our appreciation of men to try to point out what it is that distinguishes each, what it is in which talents and accomplishments find their characteristic expression. I shall speak here of Dr. Imbrie as I knew him. I shall try to point out those characteristics which impressed me. I shall try to call to mind the image that will suggest itself, as he lives on in memory, and as his work is appreciated as a Christian Scholar.

In order to do this, I am led to take as a starting point the characteristic type of mind exhibited by St. Luke who was probably the most scholarly writer among the authors of the New Testament. Happily we are in position to know what it was that Luke aimed at. He tells us in the opening sentences of his Gospel. His words may be strikingly applied to the type of mind exhibited by Dr. Imbrie as regards his position and methods as a Christian scholar. We find in these opening words, (1) Luke recognising frankly the work of his predecessors, the "many who have taken in hand" the task he was about to undertake. We find that (2) he values order and system for he mentions their "setting forth in order a declaration of those things." His attitude is next shown (3) when he refers to the subject matter of the Gospel as things "which are most surely believed among us." And he recognises tradition (4) since these things "they had delivered unto us, which from the beginning were eye witnesses, and ministers of the Word." He is prompted, he declares, (5) to undertake a similar task owing to his own special advantages, "having had accurate understanding from the first." His aim is (6) also to set forth "in order" the things with which he has been acquainted. We know the breadth of his sympathy (7), since he was probably a Greek and was writing to inform Theophilus, a Roman official, of the Christian message. And (8) we see his purpose which was that Theophilus might "know the certainty of those things, wherein he had been instructed."

I can find no better portrait of Dr. Imbrie, as I knew him, anywhere than is to be found in these opening sentences of Luke's Gospel. His appreciation of history, the stand he took within the Christian tradition, his wide sympathy which transcended national boundaries, his orderly method and accurate knowledge, and the

practical certainty it was his aim to establish in the minds of those who were influenced by him—these are characteristics you will readily recognize as outstanding in the particular type of scholarship which distinguished Dr. Imbrie.

There was nothing of a speculative nature in his labors. He himself would have been the first to confess that he was handing on that which had been preserved by the faithful labors of past generations of Christian scholars. He would have been quick to affirm that the substance of his teaching had its basis in well ascertained facts. He himself would have gloried in the phrase by which Luke characterized his predecessors as "ministers of the Word." If we do not discover a philosophy near at hand, in his discussion of dogma, we do see reason at work, the application to Christian heritage of faith of a mind gifted in insight and disciplined in logical method.

However, it is not my intention to devote any remarks to the theological position of Dr. Imbrie. I prefer to seek to characterize his scholarship. And in doing so, I wish to lay hold of two words, namely, 'order' and 'accuracy,' used by Luke in his preface. I believe that we shall be able to form a just estimate of Dr. Imbrie's work as a Christian scholar if we find the secret in these terms.

Accuracy is a Christian virtue. It is not appreciated to any great degree outside Christian scholarship. My first contact with Dr. Imbrie, whom I had known by reputation, was in the Conference of Christian Missionaries held in Tokyo in 1900. It was on that occasion that I got my first impression of him. The question of Christian unity was sprung and was debated with considerable liveliness. The words used by Christ on the night in which he was betrayed were cited by some one and their interpretation became the subject of debate. The unity prayed for, it was contended, was inward and spiritual. I well remember the fine discrimination with which Dr. Imbrie discussed the question. He conceded that the unity was essentially inward and spiritual. But he contended that the words of Christ implied some sort of corporate expression. He could not say what that was. He would by no means insist that it was a definite type of organization. He fixed upon the word 'corporate' as the focal point and deciding issue of the controversy. He would not accept less than was implied by that word, nor would he go beyond this term to a more explicit statement, as regards the intent of the prayer Jesus offered for the unity of His disciples. Among those who go forth to sow seed there are two kinds of sowers. There are those

who sow with the sack and there are those who sow with the hand. Dr. Imbrie was a sower who cast the seed with his hand. A delicate precision characterized all that he did. There were no "excessive declamations," in his utterances; no "trumpet blasts," no "outpourings of sentiment," no "impetuous torrents of feeling." His mind was selective, accurate and scrupulously faithful to details.

In future years, when his work in Meiji Gakuin shall be called to mind, it will be well to think of him and of his methods in contrast to the mind of Thomas Carlyle the students of that time in Japan were so taken with and whose writings were so assiduously studied. The contrast was very marked indeed. To Carlyle, "the whole destiny of man was to perceive heroism." We should bear in mind that literary criticism formed a good part of Thomas Carlyle's work. His enthusiasm however was foreign to a man like Dr. Imbrie. Carlyle praised fervor, while Dr. Imbrie prized perspicacity. Carlyle's principle was that "in a work of the mind, form is little, the basis alone is important." He was on the lookout for profound sentiment, for strong conviction, for seriousness of soul. He was bent on bringing men face to face with the sublime. He was devoid of the sentiment of form. To aim at accuracy of detail, exact order and just proportion was not virtue having special merit. At the time when this wave of devotion to Thomas Carlyle prevailed among the Japanese students, Dr. Imbrie was a teacher of Japanese students. In his scholarly work, Japanese educated circles have inherited a type of excellence, standing in marked contrast to what one finds in the writings of Thomas Carlyle. In Carlyle, the lurid glow flaming in a Turner's sunset will be found. The writings of Dr. Imbrie were as fine as a Holbein etching. Men whose opinions are correct, if both correct and ample, are those who affect others in their thinking. These were virtues clearly exhibited in Dr. Imbrie's work.

It was in the Christian Literature Society, of which Dr. Imbrie was a charter member, that I became more intimately associated with him and familiar with his mode of thinking and type of scholarship.

It would be interesting to know how many resolutions were written by Dr. Imbrie on one occasion or another. His careful observation and precise mode of thinking enabled him to put in writing the thoughts of others. He drafted the statement which has been printed in the front of every book published by the Christian Literature Society. He was the author, I understand, who

composed the preamble to the Apostles' Creed, and he drafted the constitution as well, of the Nihon Kirisuto Kyokwai. I have heard it said that Presbyterianism is a faith and a form. If this be true, the debt to Dr. Imbrie is not small the Church will owe to him here in Japan. The man who can define with precision renders an invaluable service. Definitions are to be made light of only when they become a substitute for experience. Dr. Imbrie might have sat among the ablest of the 121 who drafted the Westminster Confession.

Dr. Imbrie's image, as a scholar, will remain in tangible form in his Commentaries. In his Commentary on Philippians will be found his finest work as an interpreter of the Scriptures. For example, some one has said that "Lightfoot was a supreme grammarian and that he gave to the world admirable Commentaries." I think that it might as well be said that Dr. Imbrie was a supreme grammarian and that he gave to Japan admirable Commentaries. His sole object, so he said more than once to me, was to make clear the intention of the original author. One will not find in his Commentary on Philippians pious reflections. He refused to add anything of a general nature. He made no reference to the theological bearing of a passage. He took the text and studied it and tried to interpret its meaning accurately, without embellishment, without elaboration, without homiletic application.

Now we would not admit that this is the only permissible type of useful Commentary. One Commentary differs from another Commentary, as one star differs from another star, in glory. Thomas Scott and Matthew Henry belonged to a different class from that to which Lightfoot, Elicott and Alford, the great triumverate among English commentators, belonged. A useful service may be rendered by one man and a different and equally useful service by another.

The truth is that scientific exegesis should not be neglected or replaced by a fuller reflection. The thought of the author should not be overwhelmed and obscured by the pious reflections of his interpreter. But the question is not vital, it seems to me, whether fuller expositions should be added or not. That is not the question. The question is whether or not the fuller exposition helps to make the intention of the author better understood and more intelligible.

That is one point and there is a second point. Commentaries should not fall short, in their devotion to scientific exegesis, of the true goal all interpretation should aim at. Not a few Commentaries now published do fall short of the goal. Textual criticism, gram-

matical construction and history are not sufficient. The author's thoughts should be interpreted with religious effect. If the reader, in other words, by the Commentary is not helped on to a religious understanding of the words of the original writer, the interpretation has failed of its true purpose.

No fault can be found with Dr. Imbrie's interpretations. He has given to the reader a valuable help to the understanding of the Epistles to the Philippians. The exegesis is not influenced by the author's theological position. One will find more than dry questions of words and syntax and textual readings. With peculiar merit the sense of the original text is elucidated. Conscientiousness and thoroughness guide the author and lead to a just interpretation. What may be called the exegetical judgment is exhibited with sure and well grounded insight. The course of thought of the original author is well pursued. The religious message of the Epistle is appreciated with warmth and expounded with due emphasis. The style of the exposition is simple, direct and transparent. The author's ability as a grammarian is not applied indeed in the interpretation of the Epistle. It is mainly exegetical and as such exhibits the superb qualities of Dr. Imbrie's judicious mind.

I wish to advance a step, in my interpretation of Dr. Imbrie as a scholar, and to call attention to other phases of his intellectual attitudes as these appeared to me. I cannot be content to say, and to stop there, that he was a man of remarkable precision in his statement of the truth, a man of self-restraint in his exposition of the teaching. I must add that he impressed me as having a firm grip on knowledge. Lucid statement is a precious gift in any learned man. But better than that, or deeper than that, is the relation of a man's learning to his intellectual life. With some men, we feel that their learning bears a loose relation to the reality of their minds. It was not so with Dr. Imbrie. He combined a thorough knowledge with the power of lucid statement. And these two do not always go together. One could not but feel that what he had acquired was truly his own. But there are other aspects of a scholarly life. One of the severest tests of scholarship is in the power to grow. We may be sure that Dr. Imbrie's mind exhibited that vitality which belongs to growth. The evidence of this appeared in his usefulness to the Church in Japan. It was shown in his readiness to simplify doctrinal statements of the faith in order to enlarge the opportunity of Christ with the Japanese Christian mind. It was shown likewise in his breadth of

sympathy and his wider fellowship in joint undertakings. It appeared in his friendly attitude toward attempts for a better understanding and closer unity between denominations. The resolution presented by Dr. Imbrie to the Conference of Missionaries assembled in Tokyo in 1900 will remain as an abiding testimony to the breadth of his mind and to the spirit of adaptation he exhibited. The resolution as worded by him and as adopted by that body says,

> "This Conference of Missionaries, assembled in the city of Tokyo, proclaims its firm belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus and His Church in sincerity and truth to pray and to labor for the full realization of such a corporate oneness as the Master Himself prayed for on that night in which He was betrayed."

The three characteristics he sought to give to his statement are,

> "First, it must be brief; secondly, it must as far as possible be expressed in the language of Scripture; and thirdly, in stating the crucial point, it must state it in such a way that it can be regarded from varying points of view."

Nothing could be finer as an expression of the genuineness of his scholarship than these three characteristics: brevity in form, Scriptural in source, and, providing for the large freedom of actual reality.

As I have said already, Dr. Imbrie interpreted the mind of Christ as demanding some sort of corporate unity in the expression of the Christian life. He would by no means have interpreted this as being one organization. Futhermore he contemplated no unity of Christians that did not express the mind of Christ and have its foundation in the Scriptures. And lastly, a point which so many overlook, the unity Dr. Imbrie interpreted as expressive of his own point of view, should not be at the expense of liberty; provision was to be made for "varying points of view." It will be well to keep his words in mind concerning these phases of the question for it is a subject on which Dr. Imbrie was in position to speak with the weight of a scholarly mind. The subject enlisted his interest and thought and discussion during the course of many years.

I have tried to point out some of the characteristics of Dr. Imbrie's scholarship. I have tried to show that it was true of him what has been said of another that he was "one of those solid and outstanding men whose decisions affect a multitude, a man to whom

many look with confidence." I have contrasted Dr. Imbrie with the type portrayed by Carlyle, heroic and enthusiastic, to which students in his day in Japan were giving eager attention in their studies. I would not have you think that the element of enthusiasm was absent in Dr. Imbrie's experience. Some sort of heroism can alone account for his long years of devotion to Japan. A powerful impulse must have been back of his scholarly life and patient devotion to work in the Meiji Gakuin.

I met him one day, a little while before he was to go to the United States on the last furlough he took before his retirement some years later. I said to him, "How will you spend your time during the year at home?" And I added, "I suppose you will travel about among the Churches quite a good deal."

His prompt reply came as a surprise and brought to light the deeply human in this outstanding scholar and Christian leader.

"I want to see my boys," he said with considerable emphasis, "and I want to spend the year with them!"

And so we are thrown back for a final interpretation upon the deeper reality of his life. Our interpretation must take account of what it was that sustained him, in separation from his own, during his long years of devotion as teacher and missionary. His scholarship was lighted up with the glow of a quiet and unselfish enthusiasm. He gave up his own country and used his own talents for the welfare of the world. I say that we should do injustice to the memory of Dr. Imbrie if we did not include some reference to these deeper things. Let his own words interpret his life to us on this occasion. (In his Philippians.)

"Until God revealed His Son to Paul, his birth as a Jew, his genuineness as an Israelite, his zeal for the law, his righteousness under the law and so on, were counted gain to him. But after he had seen, with opened eye the glory of God in the face of Jesus Christ, he came to look upon these things rather as loss. He was like the man who discovered the pearl of great price and went and sold all that he had in order to possess this pearl. And then he declared, 'Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things.' " "These words," he continues, "are a stronger statement of what he had just said. Not only does he repeat but he declares that he suffered the loss of all things and we are to observe that he suffered this for the sake of the excellency

of the knowledge of Christ Jesus my Lord. Paul was Christ's and Christ was Paul's. The relation between them was most intimate. And the word 'to know' here clearly implies an understanding in experience of the love and power of Christ as a present reality."

These words are Dr. Imbrie's comment on the language, fervent and elevated, of the first great Christian missionary. Those who knew Dr. Imbrie will readily understand his own deep and personal appreciation of the language he was interpreting. We spoke in the beginning of the distinction between native talent and accomplishments acquired by patient study. We must now add a third, namely, Christian experience. It is on this deeper ground work that the knowledge of Christian scholarship reposes. The true secret of Dr. Imbrie's mind, if he were here to express it, would have been found in the language of the Apostle to the Gentiles. He would have said, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things."

I wish now to add a few words on the value of Dr. Imbrie's work, as a heritage to the Church in Japan.

At Lausanne, in the great Conference on the Reunion of Christendom, the distinction was made in the discussion, by one of the speakers, between the direct and immediate impression of Christ on the one hand and the inferential safeguards of the Church on the other hand. The primary safeguard was the attitude of personality to the personality of Jesus Christ as a fundamental bond in Christian life and Christian Society. But emphasis was also attached to definition, to the historic creeds, as a secondary safeguard the Church found it necessary to adopt for the purpose of teaching and in order to exclude everything that denied the reality of Christ's Person, in order to exclude every specific form of misinterpretation.

In both these senses, Dr. Imbrie's life and work will remain as a precious heritage here in Japan. I have spoken of his deep faith and personal piety on which his scholarship reposed. There is however peculiar value attaching to his work in the respects by which I have tried to characterize it.

For example, in the study of the great traditions of oriental thought, the western student is baffled by the absence of definition in the strict sense. There are lexicons indeed. Analysis and classification will be found. Numerous terms more or less crystalized in the course of history also exist. Yet it must be admitted that thought

is often dubious, vague and inexact. Terms are used with looseness and uncertainty of meaning. It is not easy to grasp the nature and properties of things from the terms in use. It is not possible to seize the simple elements in a complex group of facts nor to grasp the essential qualities as distinct from the accidental. In short the virtues to which St. Luke attached importance, namely, order and accuracy, have not been attained to a successful degree.

Dr. Imbrie was a scholar gifted in the art of making definitions. He had the ability to express his mind in language which was clear, precise and unmistakable. No one could put down with greater certainty those inferential safeguards without which the Church in its history could not have repelled error.

As one of a different communion I must speak with modesty. But it seems to me that Presbyterians have taught us that, while Christianity is a life and a growth, it requires an architecture; that, even on the one foundation which is laid, it is possible to build of gold, silver and precious stones, or of wood, hay and stubble. A very fine tribute to the Presbyterian communion among the Japanese was paid by a friend of mine speaking to me one day. He said, speaking of the Presbyterian ministry, "Those men know their own minds and how to express them." When we think for a moment of the pioneers, of such men as Hepburn and Imbrie and Uemura, and of Ibuka and Tagawa, (happily now with us), it is not surprising that this should be so. It means that a very noble tradition is firmly established in Japan: a tradition reaching back beyond the mother Churches in the west, to the time of the Apostles. I have spoken of the method of St. Luke. He was traveling companion with St. Paul. It was the latter who said, "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also." And he also said, "Howbeit in the Church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue." I think in our estimate of Dr. Imbrie as a scholar we are in position to say that his life exhibits a very real continuity with the earliest exponents of the Christian faith.

S. H. WAINRIGHT.

A Unique Gathering

The year 1928 marked the fortieth anniversary of the organization of the Young Men's Christian Association in the Imperial University of Tokyo. Plans to celebrate appropriately this historic event were begun nearly a year ago. From the beginning of these plans it was decided to do something more significant than to hold the usual formal meeting with everybody (except the students themselves of course) appearing in his long-tailed coat and a lot of dignitaries on hand to speak or read their conventional messages of congratulation. It was felt that that sort of thing would help but little in the great task confronting the student Christian movement in Japan today. The idea of a national gathering of Christian students, as representative as possible of the whole movement, was hit upon early in the deliberations of a special committee. Such a gathering would not only reveal the extent to which the purpose of the student Christian movement has found embodiment in Japan, but it would afford a much needed opportunity for Christian students to think together on the relation of themselves and their Christian faith to the truly urgent problems of social life and social thought in modern Japan. Once the decision was made to follow this course, appropriate committees, comprising both students and professors in the Imperial University, were set to work on the task. The results justify the statement that those who carried out the plans did so with great foresight and intelligence.

Evidently the proposal to hold a national conference of Christian students was well received, for, on November first, second and third there came together at Tozanso (the National 'Y' conference grounds) the most widely representative student gathering in the history of the student Christian movement in this country. Representation was limited to schools of college and university grade, but in spite of this 160 delegates were present from eighty different institutions of higher learning. This figure includes twenty women students from ten schools. As has been intimated, the members of the Tokyo Imperial University 'Y' acted as hosts. By dint of much effort they secured the money necessary to pay the travel expenses

of all delegates, even including those coming from such distant points as Korea and Manchuria.

The conference was divided into four equal groups, each presided over by a student chairman who was assisted by an older person chosen for his wide experience and general familiarity with the ground covered in the discussion. This mature leader served in the capacity of advisor and specialist. Each group also had the service of a very efficient secretary. It is interesting to note that three of the leaders were professors of economics and the fourth a 'Y' secretary. The groups were conducted on the roundtable-discussion plan. The four student chairmen represented as high a degree of perfection in the difficult art of stimulating and directing discussion as it has ever been my privilege to witness. Each group had between thirty-five and forty members, a bit large according to the best theories though as a matter of fact, in this case the large groups did not seem in any sense a handicap. I visited three of the four groups and in every case the discussion was pointed, ample, well-distributed, and well-directed. If there were any delegates present who did not enjoy discussion they were certainly out of luck for the program provided virtually nothing else. Aside from the devotional service in the early morning and the general session each night at nine to listen to brief summaries of the discussion in each group, the conference was given over entirely to discussion. This fact might be viewed as 'something new under the sun' since most so-called conferences in this country have hitherto found it difficult to break away from the lecture method. As one of the leaders remarked, "It would be futile to lecture to these students; they are already filled to the brim with ideas."

The general theme for discussion was the same for all the groups, though obviously they did not all arrive at precisely the same conclusion. There was therefore great value in the brief summaries of the discussion that were presented each evening either by the chairmen or the advisors. The general question of the conference was Christianity and Modern Social Ideas. This was of course broken up into more concrete propositions in something like the following manner: (1) What attitude is Christianity taking toward modern social organization? Under this was a subdivision dealing with the position of Christianity in modern society; (2) What do Christians think of modern social organization; (3) What shall Christians think of 'the class war'; (4) Should Christians take part in modern socialist

movements; (5) What shall be the attitude of the Church toward social movements; and (6) What are the duty and responsibility of Christian students in relation (a) to university, (b) to Church, (c) to society, and (d) to country, including its international relations.

On all these questions considerable preliminary work had been done. Before his participation in the discussion, each delegate was presented not only with a list of the propositions but also with a carefully worded statement as to what the committee had in mind regarding the import of each proposition and the limitations beyond which discussion would likely prove futile. It must not be inferred that this was done to keep the students from wandering into the forbidden realm of 'dangerous thoughts' for as a matter of fact the discussion gave no evidence of laboring under such restrictions, but rather to keep the thinking of each group within the limits that would be most likely to lead to better and straighter thinking. In this as in every other respect, so far as an observer could detect, the preliminary work had been of a very high order.

The conference was a clear proof of the value of untrammeled discussion of living, controversial issues. Let it be said to the credit of the authorities that no one was on hand to spy out the ground, but had there been, he could hardly have failed to apprehend the value of the process. As one watched the discussion move forward, the tendency of radically differing points of view to enlighten and supplement each other was unmistakable. The theoretical pacifist and the theoretical advocate of the class war present striking intellectual contrasts not often seen in the same little groups. But here they were, and both were Christians! At least such was their profession.

Criticism of the Church was sharp and unsparing. This is the more significant since the nature of the discussion made it apparent that the delegates were a group of unusually earnest Christians. At least they did their 'knocking' from within. The Church as an institution, they said, is inactive, it is cautious, it is afraid, it holds itself aloof from the masses, it fails to impart to the world the true essence of its own message, etc., etc. These were not merely random criticisms; they were the consensus of opinion.

The conference was like a window into the thought life of modern Japan. The influence of depressing economic conditions and of modern industrial civilization has brought about vast changes in social outlook. These conditions make it difficult for the intellectual class to see the justice of the present economic system; on the con-

trary they make it very easy for this class to see the glaring weaknesses and inadequacies of that system. In the presence of such a situation the philosophy of the Christian naturally calls for adjustment, but it is almost always adjustment within the means regularly constituted. Such was certainly the temper of this group of Christian students, and in this they would seem to have the support of their Master as well as of history.

ARTHUR JORGENSEN.

DEPARTMENTAL NOTES

The Christian Literature Society

The chief event to report this quarter is that the Rev. K. Matsuno, of the Christian Church, who has long been a member of the C.L.S. Committee, has been invited and has consented to take a more actively responsible share in central work, as a Japanese secretary. At the Annual meeting on May 17, the Executive Committee was "urged to consider the strengthening of the administrative staff, both in the creation and distribution of literature, by means of the addition of one or more Japanese assistants." A committee was appointed to find the right man and Mr. Matsuno was their unanimous choice. He has long felt great interest in the production of Christian literature, he has had experience in interdenominational work, and is well known to most of the constituency. We believe that he will not only be a great help at headquarters, but will mark a new era of closer relations with the Churches in this country, bringing them into touch with C.L.S., representing their needs and helping them to feel that C.L.S. belongs to them, and it work is theirs.

On Nov. 3, the Society gave a dinner at the Osaka Shosen Kaisha Building, to the whole staff, as a welcome to Mr. Matsuno and a farewell to Mr. T. Nomura, who has lately left the Ginza office. Dr. Kozaki gave an interesting address and Dr. Wainright told of his early experiences of a practical kind in the bookselling world. This was the first occasion on which the whole staff had met together in a social way since the merging of the old K.B.K. and C.L.S.

We can now give fuller details about the Christmas publications. They are as follows:—

Yusha Pauro (Paul the Dauntless). By Basil Mathews, M.A. Translated by C.L.S. Editorial Staff. 400 pp. Red cloth, coloured frontispiece and picture wrapper, ten illustrations in black and white, with map. A stirring life of St. Paul, with fine descriptions of his travels. **Price ¥2.00. Post .12.**

Shizukeki Inori (The Dew of Stillness). By Miss S. T. Fraser. Translated by Mrs. Miyagi. 102 pp. Paper cover. A devotional guide for Christians, with suggestions for daily meditations for a month. **Price .50.**

Tasuke no Fune (The Lifeboat). By Haruo Osaki. Paper cover, illustrated. Four stories on the subject of **help,** suitable for Sunday School prize. **Price .35.**

Hataraki no Hito Hi (Work). A little booklet in black and red, containing texts for all the working hours of the day. **Price ten sen. One hundred copies, ¥6.00.**

Mi Moto Ni (At His Feet). A red double-page card, with collotype picture of Christ and mothers and children. For Mothers' Meetings or for children. Poem by Mrs. Muraoka. Suitable for use at any time of year. **Price five sen. One hundred copies for ¥3.00.**

Bethlehem no Hitsujikai (Shepherds of Bethlehem). Oblong folded Christmas card, with five little pictures of the shepherds. **Price 5 sen. One hundred copies for ¥3.00.**

A. C. B.

Cooperative Evangelism Campaign

R. C. Armstrong

"In view of the present condition of Japan, we would unite all of our efforts in the spirit manifested at the Jerusalem Conference and also in this Christian Conference to make known throughout the nation the salvation centered in Christ and that for this purpose a committee of fifteen be appointed by this conference." This was the resolution that initiated this cooperative evangelistic campaign at the Nation-wide Christian Conference which met in Tokyo from June 14-18, 1928. Immediately after the conference the committee of fifteen became active in making plans and preparing for the Autumn campaign. By correspondence and by visits from members of the committee the nation was prepared for the attempt to carry the spirit of the two conferences throughout the nation. The response has been greater than the resources can possibly meet. However, in this campaign the center of organization is in the locality where the drive is planned and not in Tokyo. The Central Committee, however, needs funds to carry out its part in giving information and sending out special speakers. While the collection and disposing of funds is largely in the hands of local committees upon whom the responsibility of organizing their districts depend, it is hoped that about two thousand yen will be sent in to Mr. Ebisawa in order that the work of the Central Committee may be efficiently and thoroughly carried out without deficit.

From October calls for help came from all over Japan and the work began in the following districts—Mr. Kagawa went to the Hokkaido: President Tagawa to Akita, Hirosaki and Aomori: Prof. Tsuru and Dr. R. C. Armstrong went to several cities on the Tokaido: Pres. Tagawa and Rev. H. Kozaki to Kobe: Mr. Nagao and Rev. M. Kozaki to Nagano: and about ten different preachers took part in the campaign in Yokohama.

During November great meetings were held in Tokyo where great public halls were crowded to the doors to listen to Messrs Tagawa, Yamamoto, Axling, Mikaga, Mrs. Gauntlet, and Mrs. Nikaido. Mr. Kagawa carried the movement through the greater cities of the Hokuriku: Dr. Axling visited Takata and Niigata. Rev. S. Imai went to Kyushu: Mr. Mori and Rev. M. Kozaki to Korea. Bishop Naide and Secretary Ebisawa to Wakayama. During the early part of December Mr. Kagawa goes to different cities of Manchuria.

In Kyoto during the Enthronement celebrations, for three nights in succession, special memorial services were held in the Y.M.C.A. Hall under the joint auspices of the National Council of Japan and the local Federation of churches. A cooperative campaign was also carried on in barracks during the Enthronement season with satisfying results.

One fact came out during these meetings. Of the Presidents of the five Imperial Universities of Japan, three are active Christians. Two of them took part in the services in Kyoto. It is also said that the two non-Christian presidents have wives who have embraced the Christian faith.

Mr. Kagawa has entered the door of opportunity and answered the call to help this cmpaign in whole-hearted cooperation and with wonderful results. This campaign will not be prolonged but it will serve as a very great preparation for the greater plans which Mr. Kagawa has for his "Million Souls for Christ" campaign. Mr. Kagawa is the one man who can attract thousands to his meetings. During thirty-one days of effort in the Hokkaido and in the Hokuriku Mr. Kagawa held ninety-seven meetings with a total audience of 39,463, and with 2,274 decisions for Christ. We believe these results point toward even greater success in the days to come. They create a real problem calling for men and money to back Mr. Kagawa's efforts.

If men begin to seek Christ by the thousands, how are they to be followed up and led into the depths of Christian experience and intelligent practical living unless the pastors and churches become active and aggressive. It looks as if the time were approaching when every one who loves Christ must make Him known regardless of denominational differences or the results of Mr. Kagawa's efforts will not be conserved. If God has called Mr. Kagawa for this critical hour in the Japanese Empire, Japanese church leaders as well as the missionaries must rally to his aid. Mr. Kagawa's campaign will succeed only in proportion as his work is followed up by earnest consecrated geta or waraji. Meanwhile in this cooperative campaign we have only the beginnings of greater things to follow.

Those who were in Japan during the Enthronement ceremonies of the Emperor Taisho and are in a position to compare the spirit of Japan then and now, must be struck with the change that has come over the nation. At that time so much was said about Shinto as a religion and loyalty as a substitute for religion that some Christian leaders were alarmed. To-day so little is said about loyalty and so much precaution is taken to prevent any unfortunate disrespect, that all Japan is uneasy and restless. Men are talking about the religious and spiritual needs of Japan. More than ever in modern Japan men are praying for a revival of religion and a greater number of people are saying almost in the words of Rudolf Eucken: "The only antidote then, to the soullessness of modern culture and the starving of all inward life is a return to the deepening and quickening forces of religion..... further that a revival of religion leads direct to Christianity.....The present day in particular with its moral slackness stands in urgent need of rousing and regeneration through the moral earnestness of Christianity. In the bosom of Christianity unfathomable forces are slumbering: forces which by no means have lived themselves out and are still capable of breaking forth again and driving human life into new channels with an irresistible

and elemental violence.....The spirit of the time demands to-day a rejuvenation of the religious life, in which new wine shall no longer be poured into old wineskins. It makes this demand not directly on behalf of religion nor with any great parade of religion, but rather out of concern for the salvation of the spiritual life of humanity, the salvation of a spiritual civilization, the salvation of human personality."

Finally we have only one word to add. The hour has struck for the modern world. The time is ripe. The Kingdom of God is at hand. The modern world must repent, believe the glad tidings of the Gospel of love, or the modern civilization in Japan and elsewhere will go down to disaster as did the ancient civilization of Rome.

Temperance and Purity Notes

E. C. Hennigar

The latter half of the year which is just closing has been marked by the Enthronement Ceremonies and the nation-wide celebrations centering around that event. On every hand schemes for the commemoration of the Enthronement have been launched and the Temperance forces of Japan have not been behind hand in this particular. It is a well-known fact that His Majesty the Emperor uses neither alcohol nor tobacco, in fact that from his school days he has been strong in feeling that alcohol is harmful to the human body. Arguing that there could be no more fitting commemoration of the Enthronement of the abstaining Emperor than to promote this reform which would bring lasting benefit to the people from the standpoints of health and happiness and of economy and morality the Temperance League has been carrying on a very active campaign especially through the fall months. Special posters were prepared and literally hundreds of thousands of a special pamphlet distributed. This pamphlet written by Count Futaara, who is the second son of Prince Kitashirakawa and therefore a relative of the Emperor, tells in some detail His Majesty's principles in this matter. In some cases this pamphlet has been purchased and distributed by the prefectural authorities. At least one hundred thousand are known to have been distributed among the children of Primary Schools.

The results of all this educational work are beginning to make themselves apparent. Additional Kinshu Mura (Prohibition Villages) are reported in Ishikawa Ken. Gifu and Ibaraki are also reported to have Kinshu Mura and Tottori Ken holds the record to date with 17 such villages. This is a movement which is catching hold in Japan very rapidly. What better way can we devise for helping the farming classes at the present time than by educating them as to the evils of intemperance?

A very large number of new Temperance Societies are reported as another result of this movement. The number of such societies in the writer's own province has almost doubled during the year, jumping up from 60 to 111. Niigata stands next to Shinshu in the number of societies, reporting an even hundred. Many young men's associations in the villages have cut out liquor at their meetings. A recent survey of village conditions revealed the fact that young men are drinking much less and visiting the brothels less than say seven or eight years ago.

A Temperance Society has been organized among the boys of the Matsumoto Commercial school. Out of 600 students 460 have enrolled in the society. It would seem to be of very special value to catch the students of middle grade schools and educate them as to the evils of

liquor before they are exposed to the temptations in the higher schools or in society at large.

Three instances have come to the personal attention of the writer of these notes within a month where children are given sake by their parents. One boy of eleven had become such an addict that he simply had to have sake every evening. His school teacher finally interferred because the boy's school work had been so greatly impaired. In another case the parents argued that it was a medicine and therefore good for the children.

A new danger would seem to be threatening here in Japan. Newspaper and magazine reports would lead us to believe that the use of opium and drugs is gaining a foothold particularly among women of the 'smart set.' One paper avers that this is due to an increasing popularity of Chinese literature. However that may be, in three cases where women have been brought into court in Tokyo and Kyoto recently drugs have been the cause of the downfall. It is to be hoped that the authorities will nip this traffic in the bud and that Japan may be spared this new evil.

On August 10th the Tokyo Police Authorities granted permission for the establishment of four new geisha quarters in the suburbs of Tokyo. The Kakuseikwai and W.C.T.U. have been leading the campaign seeking the revoking of this action. Public meetings have been held, a petition circulated and the work pressed in other ways.

When a fire, also in August, destroyed nine out of twelve of the houses of the prostitute quarter in the city of Akita, again it was the W.C.T.U. which at once asked the authorities to withhold permission to rebuild. A branch of the Purity Society (Kakuseikwai) was also organized and has been cooperating with the women in this abolition movement. Severel largely attended public meetings have been held and much literature distributed in the effort to call out public opinion in favour of abolition.

October 28th was observed as Nation-wide Abolition Day, (Haisho day). Work was carried on in over one hundred cities and towns all over the empire. In Tokyo signatures to a petition were sought at six busy corners and in all 15,000 names were secured in the capital alone. Many pastors gave earnest sermons on the evils of the licensed system and the need of purity.

This autumn no less than fifteen different prefectures have been carrying on campaigns for the abolition of the system of licensed prostitution within their prefectural limits. Tokyo, Osaka, Hyogo, Okayama, Shiga, Aichi, Shidzuoka, Kanagawa Yamanashi, Nagano, Fukui, Ishikawa, Saitama, Akita and Hokkaido have all fallen into line this year. As the campaign is just now closing no reports are to hand, but in a number of cases a largely signed petition is being presented to the authorities. In Nagano the number of signatures secured will be about 42,000, an increase of 7,000 over last year. It is too early as yet to forecast what the result is going to be in the Prefectural Assemblies.

The latest Haisho information, up to December 24, is as follows:

Akita Ken passed the Haisho Bill by the casting vote of the Chairman. Fukui by unanimous vote, three opponents absenting themselves. Fukushima was unanimous in the vote. In Okayama Ken the Bill was defeated. In Nagano Ken after a strenuous fight it was postponed for one year. (Details later.)

Additional Social Notes.

To date (Dec. 15), as a result of an intensive campaign made by the Temperance League 71 new Temperance Societies are reported. These reports come from all over the empire showing that the interest in Temperance work is growing apace.

A great advance step was made in the Anti-Prostitution Movement when on Dec. 6th the Saitama Prefectural Assembly unanimously passed a Bill recommending to the Governor the abolition of all licensed quarters in the Prefecture. While efforts for abolition are being made in many prefectures as noted above, Saitama has the honour of taking the first step. We believe this bill rings the knell of the licensed system in this land.

The Fukui Prefectural Assembly has by a recent action abolished the licensed system.

Book Reviews

JAPAN AND CHRIST. By M. S. Murao and W. H. M. Walton. THE GOSPEL OF GOD. By Herbert Kelly. Reviewed by the Acting Editor.

These two volumes have been received, fresh from the press in England, the former a publication of the Church Missionary Society and the latter of the Student Christian Movement. Both Mr. Walton and Father Kelly have resided in Japan and have been identified with foreign mission work in this country. Mr. Murao is connected with the Sei Ko Kwai Divinity College in Tokyo, as Lecturer. He and Mr. Walton are jointly engaged in newspaper and literary evangelistic work. The book entitled 'Japan and Christ' is a discussion of Christian conditions and prospects in this country. Father Kelly's book is written without reference to Japan though the reader will find allusions here and there to the author's experiences in Tokyo.

In 'Japan and Christ' the subject discussed are 'Japan Today,' 'Steadying Forces,' 'The Christian Message,' 'The First Attempt,' 'The Renewed Effort,' 'The Church in Japan,' 'The Younger Church, and the Older Churches,' 'The Incoming Christ.' Various appendices are added giving valuable statistical and other information.

The volume is a very readable one and gives evidence of careful and thoughtful preparation. Many illuminating statements will be found in its pages, throwing light for the home reader upon conditions here in Japan. It is a volume well worthy of study here in Japan for the information it contains and for the careful judgments expressed concerning numerous problems connected with the Christian movement.

Those who knew Father Kelly personally when he was living in Tokyo will not read far into the book he has written before discovering his unique manner and style, his stimulating thoughts and surprising way of putting things with which one is already familiar. In his 'The Gospel of God' he deals with such subjects as 'The Challenge of Life,' 'The Paradox of Human Life,' 'The Venture of Religion,' 'Religious Reality,' 'Evil, Sin, and the Self,' 'God and the Soul,' and 'The Gospel.' One will find the discussion of these subjects to be truly helpful.

PERSONAL COLUMN

NOTE.—Items for this column should reach Rev. John K. Linn, 921 Shimo Saginomiya, Nogata Machi, Tokyo Fu, by the 10th of March. Contributors will greatly oblige by drafting items in the form used below.

NEW ARRIVALS

ALLEN. Rev. E. Allen has recently joined Rev. G. N. Strong (S.P.G.) at 342 Miyata Machi, Shimonoseki, for language study and assistance in church work.

BOYLE. Two new teachers joined the staff of St. Margaret's School, Takaido Mura, Tokyo Fu, during September: Miss Helen Boyle and Miss Cornelia Everard (P.E.).

DAVIS. Miss Mabel Davis (W.U.) of Pasadena, California, to join the staff of Doremus School as a short term teacher.

DOUBLEDAY. In January Miss S. C. Doubleday (C.M.S.) to live during language study with Miss A. C. Bosanquet, 101 Minami Cho, 6 Chome, Aoyama, Tokyo.

ETTER. Mr. and Mrs. C. S. Etter (Y.M.C.A.) to assume teaching duties at the Hokkaido Imperial University in place of Mr. and Mrs. F. H. Lory, who have returned to America.

GROSE. Mr. K. A. C. Grose (IND.) to live with Mr. Moule at Ikebukuro Central Theological College and study language.

HANCOCK. Miss Elizabeth Hancock (P.S.) of St. Louis to teach in Kinjo Jo-Gakko at Nagoya.

HESTER. On September 17th Miss Margaret Hester (P.E.) for kindergarten work in the District of Kyoto.

JOST. In September Miss Eleanor Jost (U.C.C.) to 8 Torii Zaka, Azabu, Tokyo.

REID. Miss Grave L. Reid (P.E.), who was supervisor of instruction at the University of Rochester School of Nursing, in November, to join the teaching staff of St. Luke's Hospital Training School for Nurses, Tokyo. Miss Reid will be assistant to Mrs. St. John, who is director of the school.

SUTTIE. In September Miss Gwen Suttie (U.C.C.) to 8 Torii Zaka, Azabu, Tokyo.

ARRIVALS

DAUGHERTY. Miss Lena G. Daugherty (P.N.) returned from furlough October 26th and will live at 102 Tsunohazu, Yodobashi, Tokyo Fu.

DUNLOP. Dr. and Mrs. J. G. Dunlop (P.N.), in September, to 1236 Bezai Cho, Tsu.

HAIL. Mrs. Harriet W. Hail (P.N.) after an absence of some years, to teach in Wilmina Jo Gakko, Osaka. Address: 24 Kyara-bashien, Hamadera, Osaka Fu.

HATHAWAY. Miss M. Agnes Hathaway (U.G.C.), after a three years' absence in America, has returned for a short term of service to the Blackmer Home for Girls, Koishikawa, Tokyo.

KNUDTEN. In November Rev. and Mrs. A. C. Knudten (L.C.A.) to their former station at Nagoya.

MELINE. In October Miss Agnes S. Meline (A.B.F.) to her work at Soshin Jo-Gakko, Yokohama, after an absence of several months because of ill health.

POND. Miss Helen M. Pond of St. Luke's Hospital, Tokyo, who has been absent on furlough since April, is expected to arrive in Yokohama on January 3rd.

REIFSNIDER. Bishop and Mrs. Reifsnider (P.E.), who have been absent since June, will return to Japan in January, arriving in Yokohama on the 18th.

RICHARDSON. In January Miss C. M. Richardson (C.M.S.), re-accepted after several years of absence from Japan. Location not yet fixed.

SCHILLINGER. In October Rev. and Mrs. G. W. Schillinger (L.C.A.) to Kyushu Gakuin, Kumamoto.

SCOTT. In December Miss Jane N. Scott, after nine months in the U. S. A., to re-join the staff of the National Committee of the Y.W.C.A. of Japan, Tokyo.

SHIRK. In October Miss Helen Shirk (L.C.A.) to her former station in Fukuoka.

SMYTHE. Dr. and Mrs. L. C. M. Smythe (P.S.) returned from furlough on December 10th, and are located at Nagoya.

WALKER. Mrs. F. B. Walker (S.P.G.) and daughter Lucy rejoined Mr. Walker at the English Mission School in Kobe on December 3rd. Their son is to enter the Pocklington Grammar School in Yorkshire next term.

WOOLLEY. Miss Kathleen Woolley (S.E.) returned in September to work at Koran Jo-Gakko.

DEPARTURES

COCKRAM. In January Miss H. S. Cockram (C.M.S.) of Kurume on furlough.

CURTIS. In September Rev. and Mrs. F. S. Curtis (P.N.) left the mission field permanently to retire in the U. S. A.

EDITH. Sister Edith Mary (S.E.) went back to England in May after a severe operation.

HUTCHINSON. In January Rev. and Mrs. Ernest G. Hutchinson (C.M.S.) of Hojo, Chiba Ken on furlough.

PALMER. December 21st Miss Jewel Palmer (U.C.M.S.), called home on account of the illness of her mother. Will be at Columbia, Missouri.

RHOADS. Miss Margaret W. Rhoads, Secretary of the Friends' Mission Board, Philadelphia, Pa., on November 27th, to resume her work after having spent several months in Japan.

SELLS. In January Miss E. A. P. Sells (C.M.S.) of Oita on furlough.

SOUTHWORTH. On November 27th Dr. and Mrs. J. D. Southworth (P.E.), of St. Barnabas' Hospital, Osaka, on furlough to the U. S. A.

STETSON. Rev. and Mrs. Clifford R. Stetson (U.G.C.) and family, of Shidzuoka, expect to return to America on furlough in the Spring.

CHANGES OF LOCATION

BULL. Rev. Earl R. Bull (N.M.K.), missionary to the Loo Choo Islands, is kept in America by the serious illness of Mrs. Bull's mother, and has taken the pastorate of the Community Church at Millis, Massachusetts.

KENT. Miss Bernice Kent (U.G.C.) while on furlough is attending the University of Buffalo, at Buffalo, New York.

McDONALD. Miss Mary D. McDonald (P.N.) to Women's Christian College, Iogi Mura, Tokyo Fu.

PAINE. Miss Margaret R. Paine (P.E.) from Muromachi, Shimotachi-uri Sagaru to Koromono-no-tana, Demizu Agaru, Kyoto.

REEVE. Rev. Warren S. Reeve (P.N.) to 739 Sumiyoshi Machi, Sumiyoshi Ku, Osaka.

RYDER. Miss Gertrude Ryder (A.B.F.) is studying at Gordon Bible College, Boston.

WAGNER. Rev. H. H. Wagner and family (F.M.A.) from Sumoto, Awaji to 599 Harada Mura, Kobe Shigai.

WARREN. Rev. Frank B. Warren and family (F.M.A.) from Osaka to Sumoto, Awaji.

BIRTHS

JENKINS. A second son, Auther, was born to Rev. and Mrs. C. R. Jenkins (P.S.), of Tokushima, on November 1st.

MORRIS. On August 19th, at Lake Nojiri, to Rev. and Mrs. J. Kenneth Morris (P.E.) of Kyoto, a daughter, Elizabeth McKnight.

DEATHS

DAVISON. Dr. John Carroll Davison (N.M.K.), who came to Japan in 1873, died at Berkeley, California, October 20th, 1928. He made a notable contribution to Japanese hymnology. He was for almost 50 years District Superintendent in Japan, his last residence being at Kumamoto.

LINDSTROM. On November 21, 1928, at Peking, China, Rev. Hjalmar Lindstrom (C.M.A.), thirty-seven years a missionary to Japan.

LOGAN. Mrs. C. A. Logan (P.S.) died of pneumonia at Tokushima on November 26th, after an illness of ten days.

VAIL. Dr. Milton S. Vail (N.M.K.), who came to Japan in 1879 to establish educational work, died at Berkeley, California, in September, having previously retired from the field in 1926.

MISCELLANEOUS

ALEXANDER. Miss Sallie Alexander (P.N.), who is in America on health leave, has so far recovered that her reservations have been made for return by the S.S. President Grant, sailing March 1st.

BAKER. Bishop and Mrs. James C. Baker (N.M.K.), whose official residence is in Seoul, Korea, during their stay in Japan are occupying the Episcopal Apartments at No. 8, Aoyama Gakuin.

BINSTED. On December 3rd at Washington, D. C., the Rev. N. S. Binsted, of Trinity Church, Tokyo, was consecrated bishop. He was elected to the position of Missionary Bishop of the Tohoku by

the General Convention of the American Episcopal Church, which met during October, 1928.

CLEMENT. Prof. and Mrs. E. W. Clement are spending the winter with their daughter and son at 335 Lowell Ave., Floral Park, New York.

EDMANDS. Mrs. M. Grant Edmands of Pasadena, California; Mrs. Mattie R. West of Newton Center, Massachusetts (for twenty years in charge of the home for missionaries' children); and Dr. and Mrs. Mead of Providence, Rhode Island, have recently been visiting in Japan. Dr. Mead is Vice-President of Brown University.

EVANS. Elder Irwin H. Evans, President of the Far East Division of the S.D.A., visited the Japan headquarters at the end of November. Mr. Evans was returning from a world tour to his office in Shanghai, having spent the summer in Europe in the interest of Missions.

FAIRFIELD. Rev. and Mrs. Wynne C. Fairfield and family will spend part of January visiting the stations of the American Board's Japan Mission. Dr. Fairfield leaves the North China Mission to become an Acting Secretary in the Foreign Department of the A.B.C.F.M., having the correspondence with Japan and China.

FOOTE. Miss Edith L. Foote (P.E.), treasurer of the District of Kyoto, entered St. Luke's Hospital, Tokyo, on December 3rd for surgical treatment.

FOOTE. Helen Foote, daughter of Dr. and Mrs. J. A. Foote (A.B.F.) of Osaka is recovering from an attack of diphtheria.

GETZLAFF. Dr. E. E. Getzlaff will be in charge of the New sanitarium of the S. D. A. Mission at Ogikubo, which is to open its first unit early in February with a capacity of twenty beds.

GRESSITT. Mrs. J. F. Gressitt (not Mr. as erroneously stated in the October number) received the degree of B. L. from the Berkeley Divinity School, Berkeley, California.

HAIL. Dr. J. B. Hail, the veteran missionary of the Presbyterian Church, is said to be in a critical condition with pneumonia.

HERSCHLEB. Mr. Charles A. Herschleb, Corresponding Secretary of the National Council of the Y.M.C.A. for the Far East, sailed for America on December 6th after having spent six months visiting Japan, Korea, China, and the Philippine Islands.

LINN. Mrs. J. Arthur Linn is recuperating from a major operation performed at the Lankenau Hospital in Philadelphia.

Mr. Linn expects during furlough to pursue studies in psychology

and sociology at the University of Pennsylvania.

MacCAUSLAND. Miss Isabelle MacCausland (A.B.C.F.M.) was given the degree of L.H.D. by Beloit College.

MEYERS. Elder Cecil K. Meyers, Secretary of the General Conference of the S.D.A., recently visited the Japan headquarters as part of a tour of inspection of missionary work in the Far East. He will not return to America until June, 1929.

MILLMAN. Rev. R. M. Millman, formerly M.S.C.C. missionary in Toyohashi has retired from the Mission for health reasons, and is now on the staff of Emmanuel College, Saskatoon, Canada.

POWLAS. Mrs. Maggie V. Powlas, of Catawba, North Carolina, arrived in Japan in October for an extended visit with her daughters, Misses Maud and Annie Powlas (L.C.A.) at the Ji-Ai-En, Kumamoto.

SMITH. Rev. and Mrs. P. A. Smith (P.E.), formerly of Hikone, now on furlough in the U. S. A., expect to return to Japan, sailing March 6th.

WALLER. Rev. J. G. Waller, of Nagano, senior missionary of the M.S.C.C., has been given an honorary D.D. by his Alma Mater, Trinity University, Toronto.

WATTS. Rev. F. E. Watts, Chaplain at the Missions to Seamen's Home at Kobe, has been kept unusually busy because of the visiting ships of various countries in port on account of the Enthronement ceremonies.

THE
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Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or the Federation of Christian Missions under whose auspices the magazine is published.

EDITORIAL NOTES

Toyohiko Kagawa

The inclination of the public in the home land is to concentrate all attention upon some single outstanding person in these Eastern countries and to make a lay figure of him, on which all their thoughts and aspirations are made to depend. This is an easy approach to an understanding of the East. It is the line of least resistance. It obviates the necessity of making a patient and comprehensive study of all the great forces at work in the creation of a new Christian order. Many, for example, have given up the thought of trying to comprehend India. All that is necessary is to know something of Gandhi.

After having said these things by way of precaution, we recognize, on the other hand, that Mr. Kagawa occupies a unique place among the Christian forces in Japan. He is an exceptional personality and a devoted Christian. He has a large hearing wherever he goes and is an indefatigable worker. He attends Christian conferences and tries to maintain fellowship with the main body of Christian workers representing organized Christianity.

In two respects Mr. Kagawa has attained eminent success. He seems to be entering upon a third phase of activity in which already his labors have become noteworthy. First of all as a social worker, as an interpreter of the mind of Christ toward the poor and depressed in Japanese society, as one who has identified himself with the poor and as a resident worker, Mr. Kagawa has

endeared himself to thousands in their suffering and this has given him a name for sacrificial service in the spirit of Christ among Christians everywhere. In the second place, in the writing of fiction Mr. Kagawa has succeeded in reaching a wide public here in Japan. In truth, it is through his novels that he has become so widely known. It is the knowledge of him through his novels which makes it so easy to bring together crowds of people in every part of the country, when he is announced to speak. His name is well known, as is his sympathy for the depressed classes of people. Mr. Kagawa has written numerous books, but in this direction he has not been specially successful. He has written some ponderous and scholarly volumes, but we do not hear much about them.

Mr. Kagawa's career seems to be entering upon a new and very welcome phase. He has consented to participate in the National Evangelistic Campaign. He has brought into that Campaign his slogan, 'A Million Souls for Christ'. He has become deeply interested in the work of John Wesley, in the 18th Century, when revolution was in the air in Europe. He is perceiving that the need of the masses of population, now as sheep without a shepherd, is for the Gospel of Christ. He has been speaking at different places and with good results.

No one would have Mr. Kagawa detach himself from the poverty ridden districts in the great cities. There he has established himself and his position is of great advantage to him, even in his wider activities under the slogan of 'A Million Souls for Christ'. It is to be hoped, however, that many of the schemes and organizations he has proposed out of his fertile mind will be replaced by complete consecration to the great cause his Campaign for a Million Souls represents. The Archbishop of Canterbury, who has just retired, in speaking recently on John Wesley, remarked that he did not undertake to fashion England according to any plan. The great and influential persons of human history have addressed themselves to the human heart, out of which are the issues of life. When one sees a list of the various organizations recommended by Mr. Kagawa, he cannot but cherish the hope that in the fire of his passion for a million souls, his measures and plans will be consumed, and that the extraordinary access he has gained to the people of Japan will be taken advantage of by him as a door opened by the hand of Providence.

Shall Jethro Supplant Moses?

Dr. Caroline Macdonald, writing out of actual experience in dealing with the unfortunate and defeated, has verified the things about which she speaks. "If Christ is not performing miracles today, then we deny God while we speak about Him and the uniqueness of Christ while we proclaim Him from the housetops." It may be true that many have lost the sense of God's nearness in our time. It is not improbable that our minds turn away from the direct actualization of the power of God for the life of the world, to a thoughtful contemplation of methods and forms of organization as if these were matters of most importance. We may be in need of revising our point of view. It would be very instructive if once more we placed ourselves by the side of those through whom the Church was founded, in the earlier dispensation, the record of whose faith and hope and experience we have in the Old Testament Psalms and Prophecies. It would likewise be helpful if we tried to adjust ourselves afresh to the outlook of the Apostles who set about, in accordance with the Master's last command, to accomplish the stupendous task of converting the outlying tribes and nations to the Christian faith. In short, great good might come to the Church at the present time if once again the language of the true believer and faithful Christian were made to take the place of current modes of speech. The Scriptures are filled with references to the historical displays of God's power much as we see that power exhibited in the natural world. We find that the power of God is disregarded in the self-will of our own hearts, evidence of which is our strong inclination to walk in our own counsels. We are told to number our days in order to apply our hearts to wisdom. But the modern man is not disposed to number his days, to take account of his transitory hold upon the forces he would use in achieving his ends. He seems to have little consciousness of his finite character. Hence he is slow in applying his heart to wisdom, in putting his trust in the higher sources of power, in giving any actual expression to the thought which declares, "yet God is my King of old giving salvation in the midst of the earth."

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If the whole earth is to be filled with God's glory, we ought not to deceive ourselves by supposing that human counsels will bring this about. We are called to subdue and rule the world by the strength, not of man, but of God. The authority which no one can challenge is His authority. The power which no one is able to resist is His power. The purpose which no one can set aside is His eternal purpose. We are invincible, as a Christian army, only in Him.

We cannot rest satisfied with the present state of the Church. We are thankful for the devotion which strives and for the love which inspires a life of active service. But we should take a step beyond this in order to secure the right relation of God to the Church. We should realize an overpowering sense of the presence of Him who "can do as he wills with the inhabitants of the earth even as he does with hosts of heaven."

Our need of readjustment is shown by the matters which receive greatest emphasis among us. By every right and consideration in a modern Christian Conference, Jethro should receive greater honors than his son-in-law Moses. It was Moses who brought God and the people together. It was Jethro who suggested a wiser plan in judging the people of Israel. It does not take the Scriptures long to dispose of Jethro and his wise counsel with regard to the method he suggested to Moses. But the man who met with God in the mount and brought down the commandments and who beheld with the people the manifestation of divine power was not the author of a method but the leader of the people into the presence of God. It was Moses, not Jethro, who appeared on the Mount of Transfiguration. It was of Moses, the Servant of God, not of Jethro, and of the Lamb, the redeemed sang, with the harps of God, and cried, saying, "Great and marvelous are thy works, O Lord God, the Almighty, righteous and true are thy ways thou King of the Ages."

The Twentieth Century Christ

Dr. Caroline MacDonald

I have just finished reading a very learned book written by an eminent theologian and a valued friend. The miracles of Christ are its theme. My friend is a mighty man of valour in the realm of theology and one greatly beloved in the wider realm of his personal relationships. And yet if his object is to convince the twentieth century that the Man of Galilee was the eternal Son of God, I cannot but think that his whole approach to the subject of miracle is from the wrong angle. We concern ourselves with problems which are incapable of ultimate proof, if we attempt to verify by reference to the first century what is provable only through the life of today. "The works that I do shall ye do also and greater works than these shall ye do", was not the expression of a pious hope on the part of Christ but an affirmation of the fact that there is no past nor future with Him but only eternal present. If Christ is not performing miracles today, then we deny God while we speak about Him and the uniqueness of Christ while we proclaim Him from the housetops. Ordinary men and women who uphold by their labour the whole structure of society have no time to learn the way into the Kingdom of God, unless Christ be in our midst today, unique and triumphant as He was long ago. Unless He is here in the things of nature and of art; in science and in human behavior; in self sacrifice and in brilliant deeds of valour, whether recounted in history or enacted in secret places where only God can see; in failures that illustrate the need for strength: in sin that shows the need for truth; in suffering that reveals our spiritual and physical imperfections; in ambitions that point us to a country yet to be; then was He never here and our faith in the past is vain and our future a forlorn hope.

Is Christ dead? Are there no twentieth century miracles? We strain to prove that Christ two thousand years ago walked on the sea and fed the 5,000. But today his servants do greater deeds than these, for who will say that scientists in their achievements for the welfare of the race are not servants of the most High God?

Men fly over the sea today instead of walking on it, annihilating time and space in the process: and whole countries were fed during the war by the energy of one man who has since been called to be President of the United States.

But Christ's greater miracles are in the realm of the inner life as they were also in the days of His flesh. Christ's forgiveness of Peter was a far more potent miracle than any of His so-called mighty works. It was the unforgivable sin of the betrayal of a friend that Peter committed. It was worse than that. It was the betrayal of a friend in his last extremity. I can understand how one can forgive one's enemies but to forgive a friend is unthinkable. It is nothing to forgive one who is frankly opposed to us and who hates our ways and our doings and the very sight of us. But it is another story to forgive one for whom we have done our best and spent our time and poured out our prayers and exhausted our energies. It was not the prayer of Christ on the Cross for those who had done Him to death that is the sign of His uniqueness, but the message sent to the apostate disciple after the resurrection. "Go and tell the disciples *and Peter* that He goeth before you into Galilee".

I have seen a like forgiveness in the twentieth century and I can believe that it happened in the first. The twentieth century story cannot be told here but it is one of the signs that Christ dwells with us today and is still touching the springs of human life.

We seek Christ amiss when we look for Him only in Galilee and in the places of prescribed prayer and mediation and retirement. We look for Him in the churches but the pews are empty and we say that He has withdrawn Himself from the world. We must look for him also in the mines and the factories and the places of toil where men like Him have no place to lay their heads and again like Him have no leisure so much as to eat. What matters it to me that He walked long ago in Galilee if He is not walking now in the prisons of Tokyo and in the busy life from which no one can escape if he is to do his duty to his generation. What matters it to us that He quieted madmen twenty centuries ago if today also He is not casting out devils from those who are distraught and lost among the mazes of life. How can one tell a man in prison and condemned to death that he dwells within the realm of eternal life if Christ be not at hand to give assurance to

the fact.

The other evening a man spoke at a meeting at our house on the subject of "Who is our enemy?". He spoke with authority and not as the scribes, for he had spent thirty years in prison. He was released about twelve years ago and is now sixty three years of age. He learned about God in a prison cell and studied the Bible by the light of the moon when there was one, and when the moon did not shine he communed in his heart with the God he had found for himself. There is a light in his eye which is reflected from the depths of his being wherein the fires of God burn. The man literally goes about doing good, preaching here and there on occasions and raising hens for a living: and perfectly sure in the midst of it that all life is a miracle with himself as the shining example. At the age of 63 he is as strong as an athlete: I saw him perform an act of muscular Christianity on a young man at a meeting at which I had been the speaker, which surprised the youth into an attitude of mind which a less vigorous method might have failed to accomplish.

This man for his crimes had been twice condemned to a life sentence and yet he is out in the world today preaching the Gospel of God. He had been the terror of prison officials and had once made a dramatic escape from a prison in Hokkaido. And then one day Christ passed by and the man was born anew. He is a living miracle. If he were not a miracle he would not be alive.

I take another example at random. Two years ago a handful of Christians fought a valiant fight against the passage of a so-called "Religions Bill" which was being presented to the Diet. The Bill was opposed on the ground that it interfered with religious liberty. The Christians opposing it organized an opposition campaign in the newspapers, through public meetings, by personal interviews with members of the Diet, and an intensive propaganda directed towards the Committee of the House of Peers who were at the time considering the Bill. The government officials who had spent ten years in preparing the Bill fought with great zest to push it through. The Christians persisted in their opposition and the Bill was defeated in Committee.

This year the Bill appeared in a different outer garment but with the spirit in no wise changed. It was sponsered by a different government and was designed to deceive the very elect with its change of name and nomenclature. But a little weak man who

had been seriously ill since the fight of two years before rose from his sick bed and took the field again in the van of the Christian fighters. With practically no money to finance the campaign they published their protests and held public meetings, enlisted the newspapers in their cause, turned their batteries on the authorities who were presenting the Bill for the second time and interviewed Diet members again at the time of writing the Bill is still in Committee, but it is expected that it will be held over until next year, or else all reference to Christianity debated.

All the Christians in the country massed together could not influence the election of a single member of Parliament and yet their crusade for religious liberty conquered. Two successive governments have deemed it expedient to bow before the force of Christian opinion insignificant as it seemed to be in numbers alone. It is not the first time that a handful of Christians have turned the world upside down nor will it be the last. Christ still walks with us in every movement dedicated to His spirit even if not always to His name.

I have a friend who spends his days among the outcasts of society. He sees them in prison and out of it, finds work for them and at all times and seasons points them to the way of life. When they fail he sets them on their feet again. When they get into the police stations he gets them out. When they are put into prison he follows them there. He visits their families and cares for their bodily and other needs. He settles domestic troubles and prevents divorces by suggesting mutual forbearance until disagreements can be settled. And yet they are sometimes thankless and forgetful and go wrong again. But my friend does not forget that however far a man may stray he is still a child of God. What is this but just the love and patience of Christ still working in our midst and the miracle securing as it did in those days when He said, "Go and sin no more."

The Christ still walks among those who believe when belief is impossible, who forgive what is unforgivable, who are patient after patience is exhausted and who still endure after having suffered all things. We look for Him in the wrong place if we do not realize that every part of life belongs to God and that every true effort has its fulfillment in Him whether called by His name or not. We lose His meaning if we do not understand that life is

not merely personal but also civic, not only spiritual but also physical. He recognizes neither a divided personality nor yet a divided society, but only one kingdom of love to which we shall all one day return as to an inheritance from which we have long been separated. And as a sign of His presence there shall be a redeemed society whose foundations are justice and mercy and its bulwarks peace.

The Religious Organizations Bill

By Saneharu Ojima

The so-called Religious Organizations Bill now pending in the Imperial Diet marks the third attempt of the Japanese Government in modern times to create a comprehensive law dealing with the religious situation as a whole. The year 1899 saw the presentation of the famous bureaucratic Yamagata Religions Bill. This bill passed a special investigation committee set up by the Diet, but was defeated in the Diet. The year before last the Okada Religions Bill was brought forward, but because of defects in the bill itself as well as because of strong opposition was suppressed in special committee. The Diet never formally voted on it.

Now comes the new Religious Organizations Bill. The actual contents of this bill have only very recently been made known. Some time ago certain Christian organizations requested the Bureau of Religions of the Department of Education to make public the contents of the proposed bill, but the request was not complied with. The contents of the bill were revealed by the government little by little as the special committee to which it was first referred was working. It was made public in its entirety only after this special committee had completed its examination. Even before the bill was fully made known to the nation the government began a campaign of propaganda in its support. In its opening propaganda the government published a memorandum of some fifteen points in which the new Bill was compared with the Okada Bill to the advantage of the former. Many Christian pastors simply accepted the word of the government in this matter and concluded, prior to private investigation, that the new bill was superior and worthy of their support. Yet careful examination of the new bill after publication has revealed points wherein it is actually worse than the previous Okada Bill.

An example or two may suffice to make this statement clear. Under the provisions of the Okada Bill the official representative of a religious group in making application for government recogn-

ition was required to send a letter of application to the authorities. As proposed in the new bill he has simply to send in a report of status. On the surface this looks like an improvement. In reality it favors ecclesiastical absolutism inside the religious groups themselves, since it may be possible for the official head of the group to report a status that does not give proper credit to the attitudes of opposing minorities.

Again in the cases of religious societies (not churches, sects, denominations, etc.) the proposed form of reporting status looks better on paper than it will work out in actual practice. As a matter of fact, however, in so far as actual government control is concerned the two forms of application for recognition and for reporting status are identical. In the one case the government may simply refuse the application; in the other, it may ask for revisions. But actually, from the standpoint of the religious bodies themselves, the application form is to be preferred. It makes possible the securing of formal government recognition on the part of bodies which should have it. Under the provisions of the new bill the government avoids giving recognition (*kyoka*) to undesirable societies by withholding it from all. As a matter of fact, undesirable societies are already well controlled under existing law.

Another interesting point which may be noted at the beginning is the attitude toward the bill taken by certain of the elder statesmen of the Seiyukai Party itself—the government party. Such men as Kunisuke Okazaki, Korekiyo Takahashi, former premier, Takeshi Inukai, holder of various portfolios in previous governments, are all opposed. That is, they have expressed their individual opinions as contrary to the bill although they are not conducting active propaganda against it. Mr. Tatsunosuke Yamazaki is opposed to the bill although he is a high official within the Department of Education itself which is the very source of the bill. Members of Parliament within the Seiyukai Party who oppose the bill are numerous. Among Christian bodies, the Presbyterian Church of Japan and the Holiness Church are in opposition as organizations. Because of this and other opposition the actual introduction of the bill in the Diet was delayed by the government. Normally the bill should have gone before the Diet in the latter part of January; it was held up by opposition until about the tenth of February.

In its nature the bill is far from being an example of the

principle of separation of Church and State. Nor again is it an example of absolute monarchy within the church as in the case of the Roman Catholic system under the Pope. It is on the other hand an attempt to set up legal devices wherewith government officials may rule the church. Such passages of the Bible as those of I Peter and Romans 15, etc., teach that Christians should be loyal to the ruler and obey the law. Christians are by principle obedient to ordinary law. Japanese Christians, conforming with Art. 28 of the Imperial Constitution, are foremost in promoting public order; they serve as soldiers and pay their taxes like others. What shall they do, however, in the presence of an attempt to set a control of religions that actually violates the guarantee of religious freedom contained in the Imperial Constitutions?

In the Religious Organizations Bill a form of special law is proposed that is probably without parallel in the world. In the Roman Catholic Church, a believer, the Pope, rules over other believers. The same system has prevailed in the Greek Church. In the new Religious Organizations Bill it becomes possible for unbelievers to rule over the inner affairs of Christian believers. In religion the best results will be obtained by permitting each religious body to directly manage its own inner affairs. When control is in the hands of outside bodies disaster awaits, as witnessed by the sad history of the Russian State Church due to outside political manipulations.

Professor Luzatte of the University of Rome once said that there were four countries in the world that had worked out satisfactory solutions of the relations of church and state, namely, France, the United States of America, British India and Japan. If the new bill becomes law, this kind of praise becomes meaningless. Japanese national glory in this particular vanishes.

In its general outline the Religious Organizations Bill consists of ninety-nine different articles. A large space is devoted to setting forth of strict regulations covering property ownership. The bill provides that each religious body must present to the government an official representative who stands for the body before the government. The government deals with the religious organization concerned only through this individual. He must even take punishment on behalf of the body he represents should punishment be required. The text of the bill employs various terms for designating this official representative, depending on the nature

of the religious organization. The bill makes possible representation as sects, denominations, religious orders, individual churches, religious societies, etc. All must alike find some way of placing before the government an official representative with whom the government may deal. Further points regarding the nature of the bill will become apparent in the criticism of the bill given below.

It is of interest and importance to note the attitude of Buddhism toward the bill. Fifty-six Buddhist sects have proclaimed themselves in its favor. It is easy to understand this situation. Buddhism is in matters of organization and control already strongly bureaucratic. Her priests are in almost absolute control. These bureaucratic tendencies in Buddhism will be further strengthened if the new bureaucratic religions bill becomes law. Then again the bill holds out to Buddhism a great property inducement that is hard to refuse. Under the terms of the arrangement proposed, Buddhism will be given opportunity to secure from the government property valued at Yen 10,000,000. That is to say the Buddhist sects are given the privilege of buying this property from the government at one half the current valuation with payments extending over a period of years. Thus, at existing valuation, Buddhism would receive about ninety million yen worth of property, representing for the most part appropriations made from Buddhism by the government in the early part of the Meiji Era.

In spite of all this, however, there is considerable opposition to the bill even within the ranks of Buddhism. The powerful Shin Sect including ten sub-sects, has advanced three points in which it requests revision. These are:

(1).—The bill provides for religious propagation by laymen as well as priests, for compensation. Shinshu opposes this. It wants propagation only by priests.

(2).—In the next place Shinshu opposes the provision which the bill makes for the recognition of small, individually founded church organizations.

(3).—In the third place it wishes the educational qualifications of religious workers, priests, evangelists, pastors, etc., strengthened beyond what is contemplated in the bill. The bill proposes the requirement that religious workers shall be graduates of middle schools with at least two additional years of pro-

fessional religious training. Shinshu desires middle school graduation, then three years of special preparatory training (*Semmon Kôtô Gakkô*) and then at least two years of professional religious training.

It is probable that the purpose of the Shin Sect in this last point is to weaken the position of its great rival, the Tenrikyô Sect of Popular Shintô wherein educational requirements are not uniformly high. The Shin Sect announces that it will repudiate the bill unless the above revisions are accepted by the government. Since they are asking for impossibilities, their attitude is equivalent to a full rejection of the bill.

A Buddhist Alliance (*Bukkyô Taishû Dômei*) made up largely of young priests of all sects, with an executive committee of about forty, is opposing the bill. The most earnest of all in opposition among Buddhist groups is the Buddhist Believers Alliance (*Bukkyôto Dômei*), made up of representatives of all sects. The organization is opposed to placing Buddhism, Popular Shintô and Christianity on an equal footing in one and the same law, on the ground that Buddhism is the only religion. According to the editor of the *Chûgai Nippô* (a Buddhist daily newspaper) about one-third of the Buddhists are opposed to the bill.

The attitude of the Christian forces of Japan should also be carefully noted. Ten different Christian denominations have taken formal action opposing the bill as organizations. These bodies are: the Presbyterian Church of Japan, the Holiness Church, the Salvation Army, the Baptist Church of West Japan (Southern Baptist Convention), the Free Methodist Church, the Christian Alliance, the Narazene Church, the Evangelical Church, the *Fukuin Dendô Kyôkai* and the *Mifu Kyôkai*. The above organizations comprise seven hundred and seventy-four local churches. A survey of the attitude of other bodies shows, as of the date March 4, 1929, a total of one hundred and seventy-six additional local churches opposed. The denominational affiliations of these additional local churches which have registered themselves against the bill represent practically all the larger groups of Japan, including the Congregational, Episcopal, Methodist, Baptist, Lutheran, Disciple and Christian Churches, etc. In all, up to the date just given, a total of 950 different local churches had placed themselves against the bill. The latest government statistics report a total of 1,595 local organized churches for all Japan. Deducting

the 355 reported for the Greek Orthodox and the Roman Catholic communions, we have remaining a total of 1,240 local Protestant churches. The survey just summarized thus indicates that three-fourths of the local organized churches of Japan have already registered themselves against the bill. The number is growing daily.

A question that naturally arises in the mind of one interested in the situation under review relates to the reasons that have prompted the government to prepare and present the bill. Briefly and in general these reasons may be listed as follows:

(1).—To systematize and bring up to date various earlier statutes and enactments relating to religion.

(2).—To provide a more adequate legal means than now exists for controlling overt acts against the state and society perpetrated under the cover of religion. The government position amounts to saying that the guarantee of religious freedom in the Constitution relates only to matters of the heart, that is, to inner belief. Overt acts must be more specifically regulated by a religious organizations law.

(3).—To protect normal religious organizations and to promote their best interests by law. The assumption seems to be that life can be given by law, and that legal enactment is necessary to the proper direction of religious thought and the propagation of the religious spirit.

(4).—To provide a better control over pernicious religious developments.

(5).—To set up better safe-guards for the property of religious bodies than those existing in the present laws. The bill also proposes tax remission for properly qualified religious organizations.

In spite of all this, however, a candid study of the bill convinces one that the disadvantages under which Christian organizations would be placed in case the bill passes, far outweigh the apparent advantages. This leads to a consideration of reasons for opposition to the bill.

In the first place, the bill should be opposed from the standpoint of religious freedom and the desirability of a complete separation of church and state. A thorough-going separation of church and state is absolutely necessary to the attainment of satisfactory religious freedom. The two always go together. The

latter is impossible without the former. The Religious Organizations Bill by setting up a state control of the inner affairs of religion makes thorough religious freedom forever impossible. The new bill, as a matter of fact, would remove most of the religious freedom guaranteed under the Constitution. If it becomes law, all religious organizations must secure the authorization (*nintei*) of the Minister of Education (Arts. 26 and 39). If they cannot do this they are disbanded. The bill proposes a two-fold official supervision of religious bodies, first on the part of the local prefectural governor and then on the part of the Minister of Education. (This double supervision applies only to Buddhism and Christianity. Sect Shintô is responsible directly to the Minister of Education.) Religious organizations must send their reports of status, etc., first to the local governor and then to the Minister of Education. Not only is this double supervision unnecessary, but all official regulation of the sort proposed is quite superfluous. It is perfectly apparent, however, that the actual investigation and superintendence of local religious activities will be carried out by the police even though the general responsibility is transferred to the Department of Education. Past experience with this form of control leads one to anticipate the sort of doubly obnoxious officiousness that will be forthcoming in case a superintendence is set up through the office of the local governor on the one hand and the Department of Education on the other.

Article 8 of the bill provides that in case necessity arises for taking action against religious bodies on behalf of the public good, the necessary steps shall be taken by the Minister of Education. This is all very broad and indefinite. The actual interpretation and supervision will be carried out by the local police.

The official advocates of the new bill take the position that Article 28 of the Imperial Constitution guarantees freedom of belief only, and that behavior and association connected with religious beliefs must be more adequately protected and supervised by a special law dealing with religious organizations. On the other hand the majority of Japanese authorities on the Constitution declare that in the Article in question freedom of behavior and association are guaranteed as well as freedom of religious belief. Ordinary common sense teaches the same thing. A careful reading of Prince Ito's Commentary on the Constitution supports this view. The "peace and order" and "the duty of citizens"

which Article 28 mentions obviously cannot refer merely to inner beliefs and matters of faith; they specifically include external acts. Furthermore, Article 29 of the Imperial Constitution permits, within the limits set by law, freedom of speech, of publishing, of public meeting and of association. Religious organizations enjoy a relative liberty under existing law. They do not have an absolute liberty. That is to say, under common law as now existing there are already provided an ample control and an ample protection of religious organizations.

In this same connection it should be pointed out that the bill proposes to systematize the treatment of all religious bodies, including Christianity, Buddhism and Popular Shintô, by a uniform legal enactment. In order to make this possible the bill accommodates itself particularly to the Buddhist system. Buddhism has an anti-democratic organization. It is essentially bureaucratic. It is ruled by the priesthood. The bill attempts to control the free religious life of Christianity, even down to special associations and unattached churches, by a sort of blanket law best adapted to the Buddhist system. This most decidedly slows up the democratic movement. As a nation we have recently attained universal manhood suffrage. It is not well that the authorities should sponsor the attempt to set up an opposite system in the control of religion. With respect to Buddhism and Popular Shinto it would be best for the authorities to follow the example of France in her religious emancipation law, and attempt to make no special enactments for them. Such procedure would best accomplish the object of giving life to these two religions.

One or two specific examples from the text of the new bill will assist in making plain the manner in which the proposed legislation threatens the freedom of religious faith guaranteed in the Constitution. Article 10 of the bill says regarding religious activities or religious bodies: "In case the government official in charge (i.e. the Minister of Education or the local Governor) considers (the sect, denomination or activity in question) to harm public manners or to interfere with the duties of citizen, he may restrain it or he may prohibit it." The original of the word translated "considers" is *mitomuru*. It connotes an act of recognition or perception on the part of the responsible official. It places power of suppression in the hands of the authorities when they merely consider a so-called religious act as calculated to violate

public manners (*fuzoku wo yaburi*). It is plainly intended as an instrument wherewith the government may forestall supposedly dangerous or otherwise obnoxious movements before they can get under way. In the hands of an ignorant or prejudiced official such a law might easily become an instrument of oppression. It seems almost impossible that sane men could contemplate setting up a law that inflicts penalties on the ground of a violation of manners and customs (*fuzoku*). In many cases manners and customs are such that they ought to be violated, that is, they ought to be improved. Moral and historical progress demands that they be violated. Who, then, is to determine whether the violation be good or bad?

Another aspect of the bill which is open to severe criticism is the manner in which it proposes to set up an external official control of the inner affairs of religion. There is no question as to the necessity of adequate laws governing property of religious bodies, forms of religious association, for propecting wholesome religious developments and restraining those that are harmful to the social life, and if existing laws were not sufficient in these matters there would be need of improved legislation. But on what conceivable grounds does it become necessary for a government to specify the education qualifications of a religious worker. Why not a law by religions specifying the educational qualifications of politicians? The real standard of efficiency in life is not schooling but one's actual ability in the particular job in hand. Furthermore, it is not apparent that graduates of higher schools are any more prone to support the national life and properly exercise the duties of citizens than others that are not so blessed with academic learning. Meanwhile the bill proposes to set up a very strict official superintendence of the education qualifications of religious workers. They must be graduates of middle school or its equivalent; they must have had at least two years of professional training in a special school of religion. They must be twenty years of age or over. Financially incompetent and bankrupt persons are disqualified. Violators of the proposed Religions Organizations Law and those who have undergone sentences of more than six years in prison are barred. 3 years must elapse before beginning of religious work on the part of any one. How reconcile all this with the free religious spirit? What does religious genius have to do with all these petty official regulations?

Then again, the bill attempts to protect its enactments with innumerable fines and imprisonments. A religious association must report within fourteen days of first meeting. The punishment is a fine of one hundred yen. Failure to meet the official educational requirements on the part of a religious worker is to be punished with a two month imprisonment or a fine not to exceed three hundred yen. There are numerous other small regulations that irritate and suppress the spirit of real religious freedom. A church that is without a pastor for three years is to be disbanded. In case an organization does not replace its building within five years of destruction by fire, it is to be disbanded. In case of a church existing prior to the bill's becoming law, if the pastor or religious teacher does not satisfy the specified educational requirements, the church or its representative before the government is to be fined. Similar fines and imprisonments are every where in the bill. Bureaucracy protects itself by militaristic regimentation.

The so-called shrine problem constitutes a real difficulty in the enacting of a comprehensive religious law for Japan. The bill proposes regulations for Buddhism, Christianity and "Shintô". It should be very carefully noted, however, that there are two great divisions of Shintô in modern Japan, one the popular Shintô sects and the other the state cult centering in the numerous Shintô shrines and their ceremonies. These two branches of Shintô are entirely separate in organization, properties and government control. Only the former is included within the scope of the new religious organizations bill. The cult, wherein are centered some of the most intense religious interests of the Japanese state, is entirely outside the bill. This problem calls for careful investigation. Recently in one of the government debates on the bill, Dr. T. Hanai, one of its vigorous opponents, asked the Head of the Bureau of Shrines, Mr. Yoshida, if the supplications and prayers (*kigan* and *kitô*) offered at the official Shintô Shrines were religious. Mr. Yoshida replied in the negative. His answer was merely a clever reply in support of the policy of the government. Can Mr. Yoshida in his private capacity, from the standpoint of the science of religion, say that *kigan* and *kitô* are not religious? When school children are taken to the shrines "to do reverence", prayers (*norito*) are read by the priests in charge. It would be an advantage to have an official statement as to whether

these *norito* are determined by the Departmtent of Home Affairs (in charge of the national cult) or by the local priests. Perhaps the Department of Home Affairs would be willing to publish examples of these *norito*.

We would like to be able to support the opinion of the Department of Home Affairs that official Shintô is not a religion, but in order to make the position of the Home Department harmonize with actual fact it will be necessary for the government to revise considerably its laws and practices relative to the Shrines. This problem should be taken up at the same time that the government attempts to set up a strict control over ordinary religious organizations. This Religious Organizations Bill proposes a strict surveillance of the activities of ordinary religious bodies, while the priests of the government shrines are left comparatively free.

In a recent debate in the special committee of the House of Peers Dr. Hanai asked the Premier: "Is Shrine Shintô outside of religion, or is it *the* religion?" The Premier is reported to have answered that he would reply after he had had time for consideration. He has not replied up to date.

In brief conclusion we may say, then, that a new special law governing all religious organizations is unnecessary. The proposed bill violates the Imperial Constitution and should be prevented from becoming law.*

*Since the above article was written the Bill in question has been shelved. Ed. Japan Christian Quarterly.

Titles of Honour, European and Japanese

Prof. W. A. Richards,

A short comment on a letter of mine published in the *Japan Chronicle* a short time ago became an incentive to me to write a little concerning the above. What was of interest to me in this may also afford some pleasure to others. I inadvertently placed an "H" for an "M" in the title of honour to His Imperial Majesty, the Emperor of Japan. My attention was drawn to a custom I was quite well aware of, and I was also aware of certain inconsistencies concerning this custom. Like so many other things Japanese that differ from the West, the titles to their royal family also differ. At this time something on that subject may be interesting to some people.

The terms used in titles of honour today in English are considered to have originated in England, and the international diplomatic service has no doubt had much to do with the fixing of titles as in use today.

The forms of address to European sovereigns have differed a little from one another, though the simpler forms "His Majesty," to a King, and "His Imperial Majesty," to an Emperor seem common to all. It is when we go beyond Europe that we find a few inconsistencies. In some cases the titles borne by European potentates have been conferred upon them by the Popes of Rome; this may be seen in the title of the King of Spain, "His Most Catholic Majesty." While the Roman Catholic countries of Portugal, and Austria, when under sovereign rule show their attachment to the Roman Church in the royal titles. The emperor of Austria, as king of Hungary was "Apostolic Majesty," but as ruler of the empire, he was "His Imperial Royal Majesty." The king of Portugal was addressed as "His Most Faithful Majesty." The kings of France were addressed as "Most Christian and Catholic Majesty." England and other protestant countries use either "Majesty," or "Imperial Majesty." When the king of England is referred to in his relationship with India he is called Emperor and is addressed as "His Imperial Majesty." The title of the Tsar of

Russia was officially "Emperor and Autocrat," but otherwise addressed as King of Poland, "His Orthodox Majesty."

Up to the reign of Charles V. of France, 14th century, the word "majesty" was assigned to kings who were direct successors of the Roman Emperors, while to all others the title of "Highness" was given. Henry VIII. was addressed as "His Majesty," and it is generally assumed that it was at this time that the kings of England began the custom of using the title of majesty. There is however, on record the use of "Your Majesty" as far back as the reign of Henry II., 1172. Thus, at one time, it was not whether the person addressed was a king or a prince that mattered so far as the titles of "highness," or "majesty" were concerned. From the reign of Henry VIII., till the reign of James I., 16th century, the titles "Majesty," "Highness," "Sacred Majesty," and "Grace" were used indiscriminately of the monarchs of England. Traces of such usage may be seen by anyone caring to read the preface to the Authorised Version of the Bible, or the preface to the Prayer Book of the Church of England. The next few years saw these words being assigned to different ranks. In England, to the king and queen "Majesty," to a prince or princess "Highness," to a duke or a duchess "Grace" are given. The archbishops of Canterbury and York also receive the title of "Grace," but the wives of bishops, as such, receive no distinctive title. We find certain princes and princesses in Germany are styled "Serene Highness," and until the Great War broke out princes and princesses of the House of Teck, residing in England, were so addressed.

Perhaps it will come as a strange piece of information to most of us that as late as 1881 there is a record of the president of America being referred to as "His Democratic Majesty, the President."

The titles "Raj," (Indian) "Roi," (French) "Re," (Italian) and "Rex" (Latin) are derived from the same origin, the meanings of which today are "king." There is still another title in India "Maharaja," which means "great king." However, whether it be "great king," or "king" they are styled "Highness" and not "Majesty." These varied forms of king, as well as the word "king" itself, had a very humble beginning. "Raj etc.," came from a Sanscrit word "rajah," meaning "steersman," while king probably meant no more than "the father of a family, or chief of a tribe." Thus we see how words may change with time and usage in both meaning and dignity.

The Sultan of Turkey, Ahamed I., not very long after Henry VIII's reign, insisted on being considered an emperor and styled himself as "emperor of victorious emperors, distributor of crowns to the greatest princes of the earth, . . . lord of Europe, Asia, and Africa;" yet when titles of monarchs within quite modern times were fixed, he was styled as "Highness." To me the rule which governed the use of "Highness" is strange, and not very consistent. If the sultan was an emperor, and he must have been one, for the countries he had dominion over were called either the "Turkish," or "Ottoman Empire," then what are we to say of this form of adddress. Was "Highness" equal, or lower, or higher than the title "Majesty?"

The word "majesty" is derived from the Latin word "magnus" great. In Japanese the word which has the same meaning and pronounced "tai" or "dai", though a modification of a Chinese word of similar sound, is never used of the emperor: a word which signifies the idea of "high," or 'superior" is used. When the English custom is followed we see that it is quite different to the usage of the country, and shows what different valuation different countries give to words of same meaning.

Forms of address or reference to Japanese Imperial Family

Without making a list of these at the beginning I will discuss each separately under its own heading. The examples given are mostly pure Japanese words.

This word "Kami" may be found in the earliest written documents of Japan in connection with the royal house. It was also used for what I consider is very unfortunately translated as the word "god," or "gods," The introduction of Chinese writing into the country first made a distinction between the word as translated "gods" and its primary meaning "upper," "high," or "superior." The word "Kami" is always used without exception with the primary meaning in mind viz., high or superior for emperors. The other meaning even under the Chinese character translated "god" can also be translated simply as "spirit." This translation of the word "Kami," as "god," has led to much misunderstanding, as to what the Japanese really mean by it when used of the emperor. This double or larger number of uses is something similar to the use of "god" with a capital and a small "g". It is no doubt diffi-

cult to translate "gods" into Japanese except by the word "Kami" yet there is always a difference. The Roman Catholic Church has been wise in calling "God" "Ten Shu" and their church in Japan is called "Ten Shu Kyokwai," "The Church of the Lord of Heaven." The other churches by adopting the word "Kami" for God have made the word "Kami" mean "Eternal One God Creator of the Universe." The word "kami" has no such a meaning. It differs from "gods" too, since images form no part of Shinto shrines when pure Shinto is observed. Such images as "Hachiman" the "God of War" was no doubt introduced under Buddhist influence, somewhere about the year 720 A.D. The gods of Greek mythology differ from "kami." The "kami" before the most popularly worshipped "Kami," "Amaterasu Ômi-kami," the female sun deity, were so closely a part of the Japanese race that they take the forms of men in every case, while those which follow her are unmistakeably human beings; ancestors of the race. Both are "kami," whose forms are human; in other words they are deified human beings rather than essential living deities. Even the creators of Japan are two "kami" who made for themselves, in a very human way, a place to dwell in. This became the origin of Japan. It will be seen that I have said nothing about the "kami" of the kitchen, the mountain, rice, hearth, birds etc. These do not properly come into my subject. All these "kami" could be translated "Fairies," and "Spirits" with equal correctness. Perhaps, it would have been better if most of them had been so translated. Human "kami" frequently come into tales of old Japan, and several times have I seen them called "gods" instead of "princes." The title "kami" was given to the chief rulers, princes, and nobility indiscriminately. With the meaning of "superior" it has been in use right up to the present day. Those who have read Japanese history can easily understand how the rarely seen emperor during the long period of the Shogunate became to the ordinary subjects, as mysterious as a god, and was respected with like reverence and fear. Those who were in daily attendance upon the emperor likewise called him "kami" but from different motives and reasons. Many of us are familiar with the appellation "O kami San;" this word was a term of respect: its use today is very much like our word "lady" with a very small "l", "the landlady", "the lady of the house". "O kami San" in high class families in olden times was the household chief. She held a very important position in

every superior home; the title meant "Respected super of the house." When the word "kami" was used of the emperor another honorific was usually attached, as "mi kami," "most honourable lord."

The ancestors of the reigning house are all "kami" in a more particular sense than the living emperor, who is "mi kami" because of the very exalted office he holds as ruler of the country, and only as such. The living emperor is the same person before his accession to the throne as he is after, yet he is not "kami" in the highest sense as used of living beings. The difference between the "kami" of Japanese mythology and emperors past and present is shown only in the character 神. This character is never used of emperors living or otherwise. The form which means "high," "exalted," "supreme" etc. is used.

We thus see that the Japanese are using this word with a desire to give their emperor the highest title of reverence and respect they can. The translation of "kami" into "God" by Christians in the past has caused great misunderstanding and confusion concerning the use made of the word by Japanese themselves.

Akitsu mi kami "or" Living and visible "kami"

With the use of this title the Japanese make a clear distinction between the living emperor and the emperors who have entered into the eternal abode of "kami." The title with the meaning "supreme" only in mind is quite easy to understand. Had it become the custom to use the word "kami" in the same way as "shah," "sultan," "amir," and other such titles, the idea the Japanese have in mind concerning their emperors would be less perplexing. We are familiar with the phrase concerning God, "King of kings." The title "Shah in Shah" means this and is given to the ruler of Persia, and in spite of the likeness to the address we give to God, we are not in the least disturbed about it however jealous we may be as Christians of this form of address to Almighty God. What are we to say of "All Highest," a term of respect once frequently used of the emperor of Germany, and in which title, the ex-emperor still delights? In the Encyclopaedia Britanica the following quotation from an article of some German journalist late in the 19th century appears, "Die Allerhöchsten Herrschaften sind heute in die Kirche gegangen dem

Höchsten ihren Dank u.s.w." The translation given is "today their All-highest majesties went to church to give thanks to the Highest." The word translated "majesties" has a very much wider use than "majesty." The meaning of the expression should be only what is assigned to it by its users. Neither the ex-kaiser, nor anyone else ever intended it to covey the idea that "the All-highest" in the sense it is used here was greater than "The Highest" he went to worship. Strange as the term "All-highest" may sound to us, less emphasis on the "all" will give the word its proper value. So here we have East and West using like titles of respect, "All-highest" and "Mi-kami". This title "Akitsu mi kami" can be translated "He that is now the Most Sublime, Supreme, and Exalted among us."

Ara hito gami " or " Living man "kami"

By giving the above a religious touch and saying "god" for "kami" a very startling translation could be given, "God in the flesh." Christians are constantly using this phrase with reference to Christ. There is a meaning in the words when assigned to Jesus Christ which the Japanese find hard to believe at first, the idea is so strange to them. Here then is a form of address which is better translated with the word "kami" left as it is, "Kami among men," or "Supreme among men."

Such exaggeration as one may feel in a title of this kind is only on a par with some of the grandiloquent titles of kings all through both East and West. The flattery contained in some of these titles and some of which self-imposed reached the height of absurdity. It was the habit of rulers to retain their titles to lands which had long since passed under the rule of other kings. The king of England was called "King of France," from the reign of Edward III. to the year 1801. The king of Spain, I believe, still styles himself in his full title "Emperor, or King of one or other of British territories." All the titles of the emperors of Japan are extremely old. This title "Supreme among men" is not a great exaggeration, when one appreciates the extreme isolation in which this nation lived. There is no doubt a very mysterious back-ground to their history, and the great probability is that much of the strange folklore depicts the great struggles they had to retain their foothold on this land. They were left masters,

and have escaped the experience of most countries of being ruled at one time or another by foreign tyrants. So far, from the ages far back, they know no defeat; when they knew so little of the world outside, and after every struggle they emerged victorious, is it any wonder to find a title of this sort given to their chief? Whatever the actual origin of this race may be, sub-consciously they feel this land was won by conquest, and the permanent possession they had of it was to them due to the superior guidance of their earliest chiefs. They considered themselves supreme, and their chief ruler still more supreme.

There is in some of the Western titles pompous exaggeration which is inexcusable, since it was known at the time of usage that the titles contained fallacies. With the ignorance of the Japanese of the world outside when the emperor was first styled "Ara hito kami" there is excuse for giving their emperor this title.

"Subera kimi."
"Sumera gi."
"Sumero gi." } .....Lord and Ruler.

"Subera mi koto." .....Ruling Sovereign.

"Subera ô mi kami." (of the deities) All August Ruling "Kami."

All the above are based upon the word "suberu": The primary meaning of which is "to bring, or hold together." The secondary meaning is "to control, manage, or rule." "Kimi" means "lord," and was used in the second person, while the other titles were used in the third. "Waga kimi sama ni wa go kensho ni wataraserare kyoetsu shigoku ni zonjimasuru." "It gives me great pleasure to find my lord looking so well." The "m's" and "b's" are only different phonetical modifications of the same sound. Curiously enough "sovereign", a word today of like meaning to "suberu" above, has gone through a lip change of same character. "Super" chief, "superanus" chief, "sovrain" (French) "sovereyn" (Middle English); the "g" being a mistaken insertion of the 16th century. The title "Subera ô mi kami" is placed here for comparison only. It shows how the Japanese always made distinctions between the human deities of their mythology and the sovereigns who have ruled at one time or another. When they had no written language, nor characters to make a distinction, the difference in this title was made by the simple addition of "ô" to the "mi." "Ô mi kami" implied much greater superiority to the simple "mi kami."

Brinkley's dictionary translated "Subera ômi Kami", "Almighty or Great Kami". This is only a "will-do" translation; the inner meaning is lost. Brinkley was familiar with the word "suberu" for it is to be found within a couple of lines from this title. It would have conveyed a fuller meaning if he had put "All August Ruling Kami," or "Kami, the All August Ruler." I have made quite a lot of enquiry about this last title and I cannot find that any Japanese wishes to give it a meaning of "Kami" ruling today, as we think of "Almighty God." It is a title only, and is carried down just as they received it without worrying over the exactness of the description it conveys.

"Mi koto" was however, a title of address to princes and princesses, as well as to the emperors. It has a close likeness to the Russian title "Grand." The title of "Arch" found in Austrian titles has a different meaning. In Japanese history we have the famous prince called "Yamato Takeru no Mi-koto," and a princess of the name of "Yamato hime no Mikoto."

"Mikado" or "Honourable Gate or Palace"

This title is about the only one, one hears or sees in the Japanese form in the English world, yet this title has practically disappeared from popular use in Japan. The opera "Mikado" may have done a great deal to perpetuate this title abroad. This title is full of interest. It conveys to those who know the real meaning and its use a totally different idea to what is too literally interpreted at times. It contains one of those little touches of oppositness which one is everlastingly finding while living and speaking with the Japanese in their own tongue. The literal translation is "Honourable or Grand Gate." However, this does not mean that the emperor is called "Gate." The word does not even convey the same figurative meaning as Christ gave of himself when he said "I am the door." It rather means "He that lives behind the gate." It is like viewing the dignity of the judge from the suppliants position. In one of the Chinese forms of the word for emperor one gets a very opposite meaning to the word "kami" "above", that is, "ka" which means "below." This title in full is "Ten No Hei ka", 天皇陛下. The Characters mean in the order written "Ten" "Heaven" (equivalent to the word "kami," "above"), "No" "Ruler," "Hei" "Fence," "Ka" "Below". It gives

respect to the superior by naming humbly the inferior at the foot of the throne, and outside the rail which separated the one who approached. The person of the emperor was so sacred and separate from his subjects that they could not approach him nearer than this rail, and it was an act of great condescension for the emperor to raise the curtain between him and the person at the rails below the throne.

To address the emperor too personally was considered great rudeness and to overcome this boldness the subject referred to himself at times in terms which were none too elegant, as "somo no shin", "this arboreal creature"; "sessha", "this bungler"; "yatsugare," "this unmentionable I." "Mikado" is a word of like character.

The word "prince" is "denka", a Chinese combination meaning loosely "nobleman below," in the seat of honour. "Togu denka," is equivalent to "Crown Prince," but means "The nobleman in the Eastern Palace below." "Miya" which means literally "Grand-house", then "Palace", is used in many ways in princely titles.

We see this kind of indirectness in addressing people in popular use. Even at home straight personal reference was often avoided. In English we can add the name to the prefixed titles of Mr. and Mrs. but this is almost unheard in Japan. To say "your wife" or "your husband" was not considered good form. The wife calls her husband "O taku", "Honourable establishment". The husband calls his wife "kanai," "within house", and this word is used also of the family. Outsiders would call the husband "O taku" and his wife would be called "Oku san," "the lady behind," with great respect for master. Within high class households a special house controller or housekeeper would be employed. She was the "O kami San", mentioned earlier. This meant "Honourable super."

"Mikado" is one of the many words of like usage, and it signifies "a great personality within the gate who is greater than those outside."

Titles of those ranking next to the Emperor

The use of a word corresponding to the meaning "High," or "Highness," in Japan is reserved for the emperor, while the word

"tai" mentioned earlier and is of the same meaning as "magnus" "great," from which we get the word "majesty," is given to those nearest to the emperor. The heir to the throne is called "Ko-tai-shi," "Imperial Great (or Grand,) Son." The empress as consort is called "Ko-go-hei-ka," "Imperial Consort;" as empress dowager, she is called "Ko-tai-go," "Imperial Grand Consort". The eldest grandson of the emperor is called "Ko-tai-son", "Imperial Grand Grandson." The second son of the emperor is called "Ko-tai-tei," "Imperial Grand Brother."

When emperors in the past retired into monasteries or abdicated on account of sickness their title was altered into "Daijôkô" or "Daijô Tennô," "Grand-high-emperor." The last emperor to retire in this way was Kokaku Tennô, 1817.

"Taka-mi-kura" or "Highly Exalted Throne"

There are two words in use abroad, such as, crown and throne, in common use to signify royal authority. In the English world the word "crown" is far more frequently used to convey to us the idea of royalty than the word "throne." In Japan the word "crown" has no place whatever when royal authority is thought of: "throne" is the one and only word in use where in English we might use either.

There are three forms for this word "throne," "Taka-mi-kura," "Hoso" and "Ten-i." The latter two literally mean respectively "Precious Rank," and "Heavenly (High) Rank". However, one remarkable thing about these words is, that in spite of their meaning, the Japanese almost invariably use them with the idea of "throne" in mind rather than "rank."

The verbs which accompany these words mean "arrive at," "accession to", "reach", and "sit". However, with the word "hoso" there are two rather strange expressions. "Hoso wo fumu" which means "Tread the throne." Another one is "Hoso banbansai," which means literally, "May the throne continue for ever", and figuratively "May the emperor live long long." Still another is "Hoso no mukyu", "The eternity of the throne of the throne".

The word for "Coronation" is "Taikan shiki". Neither this phrase nor the word "crown" ever figures in the ceremony of the inauguration of the emperor to the throne. There was once a form

of decoration for the head used by one or other of the emperors of Japan, but it is said to have been introduced from China. It resembled a University mortar-board with metal pieces hanging round the edge. This was, nevertheless, nothing more than a special headgear emblematic of nothing in particular.

I am one of those peculiar persons who believe that the Japanese have had close association with Jews in the past, and that many of the customs of the Japanese are but counterparts of ceremonies and customs found in the Bible. It was to me nothing startling to find Mrs. Sugimoto in her book, "A Daughter of the Samurai", saying, "Excepting English, of all my studies history was the favourite; and I liked and understood best the historical books of the Old Testament. The figurative language was something like Japanese; the old heroes had the same virtues and the same weaknesses of our ancient samurai; the patriarchial form of government was like ours, and the family system based upon it pictured so plainly our own homes that the meaning of many questioned passages was far less puzzling to me than were the explanations of foreign teachers." In spite of my own feelings on this matter, I hardly expected to find anything in the Bible that I could compare with this portion of my article. I had a vague notion while writing up my notes, that crowns in the Bible were rarely connected with things royal. My surmises were confirmed when I found that out of about eighty references to crowns in the whole Bible only about eight are the crowns of kings; all the rest signify rewards or quite ordinary pieces of head decoration. There are over one hundred uses of the word throne, and in almost every case the word is used as a direct reference to supreme authority, or an emblem of judgment. Over fifty of this one hundred are used in direct association with the word "king." The phrase "Hoso no mukyu" is almost an echo of the promise to king David; I Chron. XVII. 14. "and his throne shall be established for evermore." The effort of the Japanese to perpetuate the throne of their country through one continued and unbroken line seems like an endeavour to fulfil some past ideal, very deeply ingrained in the mind of their ancestors. The unknown background of their history may lie in the cradle of Judah.

A Report of Mr. Kagawa's Evangelistic Campaign

Rev. P. G. Price

"Other Shees have I not of this fold"

When Jesus spoke these words he may not have had in his mind either the Anglo Saxon or the Japanese, yet he did expect that every race would produce souls attuned to catch his spirit. Furthermore the attitude of Jesus was that "the best is yet to be" —"greater things than these shall ye do." He expected great things to be done and the birth of great spiritual characters. Why should not our Japanese—this Eastern race produce such characters? Why should we not with Jesus confidently expect it? Whether Mr. T. Kagawa is one of the chosen vessels of our Lord, I invite you to consider with me as we review together the reports of his campaign, received from missionaries, Japanese pastors and teachers in different fields. I wish you could read them yourselves. I can give only a second hand report of them. Mine may be cold and lukewarm but I hope to preserve a little at least of their warmth.

His Personality

To most of them his personality is an amazing thing. There is nothing extraordinary about his appearance. His working men's clothes (Kagawa-fuku) worn like a working man, do not mark him out as a man of standing or power, but from the moment he arrives to the time he takes his train, he is the centre of things. His amazing and sustained energy is a great surprise to those who have seen him in action for the first time. One report reads, "We were conscious of a man among us whose power did not in any sense depend upon physical strength but upon the great unseen power." In nearly every place, he addressed 6 meetings a day beginning at 6 A.M. with the early morning Bible study and prayer meeting. But he rises an hour before that to make preparation. One night he talked to 12:30 o'clock with a communist

ident, lavishing as much time on the individual as on the crowd. ere is nothing like this continuous physical endurance since e time of Wesley. He was literally busy morning, noon and ght. He seems as report says to have a keen sense of the mean- g of the words, "I must work while it is called to-day for the ght cometh when no man can work."

His very wide and accurate knowledge impresses every one, d gives him a wide range of subjects. This makes it so easy , for him to adapt himself to different situations and classes people. He is equally at home with a group of workmen, a eeting of girl students, professors of the University or foreign itors. He often knows more about the great men of other na- ns than the learned men of those nations themselves. This wide owledge is a great source of power and I heard one shrewd ob- rver say that it was the secret of his great influence but our re- rts do not say that. They say something very different. They eak of him as kind, patient, wise, courageous, refusing to com- omise with evil, full of common sense, powerful, speaking with thority and Christ filled. But the secret of his power accord- g to reports is his devotion, his Bible study, his prayer, his sacri- e. "He is", says one report, "Faith and love manifested in life". pastor writes, "I saw in him, Jesus working among the people Japan." Amazing physical endurance there is, a tremendous- wide range of knowledge but the source of his powers, seems be the fact, he is Christ filled.

What most readers want to know is what is his message, and me maybe surprised at what I record here.

Most of the reports agree that his best meetings were his rly morning Bible study groups. Here again he has a wide range Bible knowledge but it is his spiritual insight that impressed s hearers. He drew out from that "treasure house things new d old." Some said that for the first time they got a real vision Paul and his work.

On the other hand, his public meetings were of great variety. ey were always full of spice, helped on by his use of the black- ard and his jokes. One report even thought the spiritual con- nt of his public meetings too thin. Yet that certainly was not e impression one gets from all the reports. He did not beat out the bush but made a bold challenge to his hearers for Chris- n living.

One reason for the attractiveness of his addresses was du to the fact that they "dealt with up-to-the minute" problems. H knew what was in the minds of men. Some reports speak of hin preaching a proletarian gospel. What that means they do not say It is certain that he brought his message to bear on the actual prob lems of the people whether individual or social. "He has", says one report, "a message to all classes." But his emphasis is always on Christian essentials. His message says one report, "is simpl New Testament gospel. He speaks of miracles, parables and sac rifice. He asks is the universe cruel or benevolent? Is there God of love who rules or over-rules? This emphasis on religion calls man back to the essential value and dignity of our human life. It makes the soul prominent again in our thinking."

Influence on the General Public

A note, struck in several reports, that is new in reports o evangelist meetings, is that the whole community was impressed One report reads, "as to results, the first and most important wa the calling to the attention of the whole city as had never bee done before, that Christianity has a message to the consciences, th hearts and the hearts of all classes of citizens. The coming o Kagawa to a city, even a very large one, is an event".

Methods of carrying on the Campaign

These of course varied in different places. There was usual ly a period of preparation through prayer by the church members before the series began. In Otaru, a movie house was used eac night for the public meetings but in Sapporo after a night in th Public Hall, the evening meetings were held in the churches, whic were too small to accommodate the crowd. In Hiroshima Girl School, the meetings were confined to the students. There wa indeed in spite of the modern emphasis on science and economic thus a great variety in method. During the day he gave addresse to schools, factory groups or business men as meetings might b arranged for him. In case his program was not full he woul accept outside engagements. Some idea of the size of the mee ings may be gathered from reports of 8,000 in Sendai and 10,0

Kumamoto in 3 days meetings. 20,000 were addressed in Hokıido but the period was longer.

Influence on the Churches

Some reports speak of a new interest in preaching on the rt of the pastors, a new life in both pastors and members and a ry large numbers of "decisions." The reports of decisions nge from 124 in Mito to 1,500 in Hokkaido. Some of these deions were made by former Christians who had become cold; any of them were already in attendance at Churches but a good ımber were new. Two reports speak of little permanent results the form of increased members but in some cases a half or over e in attendance at the service.

There are many new enquirers of course who are not satisd to hear any preacher but Mr. Kagawa. In addition to the dividual message in Mr. Kagawa's address there is a social apal too. This is very acceptable to a modern audience but ere are few churches that are able to supply guidance to young ople in such matters. Hence our churches are not yet fully uipped to feed all who make decisions in Mr. Kagawa's meetgs. That is something that we all would do well to ponder over.

The Doshisha Workers Mission

After a series of meetings held by Mr. Kagawa at the Doshia University some time ago, a society of 30 or more students d teachers was formed with Professor Nakajima of the law dertment as chairman. The object was to help Mr. Kagawa's work. ıe monthly fee was set at ¥1.30 and at first the money went dictly to Mr. Kagawa's Settlement work. However, Rev. H. Sano, ter graduation from the Doshisha Theological School went to ın with Mr. Kagawa in work for farmers and now the money ised goes direct to support that work.

In addition to this piece of practical work, lecture meetings d discussion groups are held with the object of awakening ıristians to the need of dealing with social problems. Among ese activities was the holding of a Special University summer urse this year attended by over 70 college students.

Those who were present were deeply conscious of a new

spirit, poured out upon them in great abundance. The teacher at that school were Mr. Kagawa, Mr. M. Akiyama, Mr. G. Yoshida Mr. J. Kawakami, Mr. S. Yamaya, Mr. S. Yonezawa, Mr. S. Otsuka Mr. S. Nasuzaki, and Professor S. Nakajima.

Both supporters of and sympathizers with the society have in creased in numbers and interest.

Last fall a group attended the Y.M.C.A. conference at Gotem ba. The subject was "Christianity and Modern Social Thought." This conference did much to encourage Christians to attempt the solution of social problems.

In the mean time the practical work of the society was tak ing on more concrete form. Five other men from the law and the theological departments have decided to undertake definite so cial work. One is head of a newly organized consumers coopera tive, another is to organize a workers settlement, another will de vote himself to the management of a cooperative, another wil undertake a settlement among the farmers, and another gave up his work in the bank to form a farmers settlement. The workers settlement is situated in a workers block and the farmers settle ment in a village in Kyoto Fu. This is a very rapid developmen and the society must exert every effort to meet increasing finan cial obligations. The name in the near future will be changed to the Nihon Workers' Mission.

Thus Mr. Kagawa made a lasting impression on the lives of the students and teachers of the Doshisha.

In order that the reader may get closer to the actual work done, we give below two reports. The first from Rev. Rinzo Ono mura, pastor of the Nihon Kirisuto Kyokai, Sapporo, and the sec ond from Mr. W. R. McWilliams, Kanazawa.

Mr. Kagawa's visit to Sapporo

Mr. Kagawa's visit to Sapporo brought magnificent results fo the Kingdom of God. Not only did he challenge non-Christians to the new life, but Church members found inspiration for re newed efforts in their tasks. And I especially was helped by his coming, and have been doubling my zeal in seeking for those who need Christ, especially the young men and young women of this city.

Of the 580 converts in Sapporo, the Presbyterian Church was

the expressed preference of about 300. This presented us with the problem of shepherding and instructing them. We accomplished this by dividing them into three main groups: (1) Middle School boys, (2) students and teachers of the Commercial School, (3) nurses and others. In guiding this large group of seekers a definite plan was needed; we decided to make the Sunday evening church service a study class in Christianity and its main doctrines. From the first these meetings were well attended, there being generally between 80 or 90 in the audience. We may say that the new faces following the Kagawa meetings numbered between 30 and 40 at each service. To date we have had two baptismal ceremonies, the first to commemorate the Coronation, at which time 32 adults were baptized: the second at Christmas time, 22 receiving baptism. This makes 54 who may be considered either direct or indirect results of Mr. Kagawa's labors in this city. We shall have another ceremony of baptism on Easter Day, at which it is expected that about 35 will take the Christian vows. We shall then be able to tell more specifically the actual results of the Kagawa meetings. But at least we know that his coming to Sapporo has been a great blessing to us all.

It may be said that in these meetings "crowd psychology" is a very great factor; perhaps some may critisize this feature of Kagawa's work. It must be admitted that "decisions" made in such a brief, whirl-wind campaign are not always of the lasting variety; in many cases there is no heart experience and almost no knowledge of things Christian to give the "decision" life. But here is where the duty of the Church comes in; we must bring that willing spirit to a full knowledge of the import of Christianity, and the results in our Church prove the advantage of having such a man as Kagawa come and break the ice of indifference in any place. There is of course a great element of curiosity and interest in Kagawa as a man, rather than in his Christian faith, in the large crowds that gather to hear him, but this all has its value, in that hearts who might never otherwise come into a Christian atmosphere are confronted with the challenge that he makes. Sapporo has much more respect for the Christian religion since Mr. Kagawa's visit.

The Kagawa Meetings, Kanazawa-November 1928

Kagawa is a hero in the eyes of the public, particularly the people who have read his earlier books. We had public meetings during the five nights he was here and they were all well attended, particularly the first three which were held in the City Hall. The last two nights, one in Ishiura Presbyterian Church and the other in Hirosaka Methodist Church, were smaller for the reason that many people had to be turned away as there was not standing room inside the building. By all odds we had the largest crowds to these meetings that have ever gathered in Kanazawa for a purely Christian Meeting. Kagawa gave the church great publicity; he left the impression that Christianity is a religion on the march beckoning humanity to better and truer living. That is a great message. He told the Christians that if they had nothing more than just faith then they were no better off than the adherents to Buddhism. Christianity is active; it opposes evil in every form, challenges the forces of darkness, and loves society which it works and suffers to save. Kagawa challenged the Christians of Kanazawa to put their faith into action and not merely into words. His attitude towards Drink and Prostitution was strong and forceful. It would be hard indeed for any man to listen to him as he dwelt on the super enemy of the nation not to believe that he also should enlist every bit of strength to fight these hateful evils. For the halting and hesitating among the Christians his message was tonic and a challenge to active service. I think perhaps this was the great value of Kagawa's coming to Kanazawa as I have been able to analyze at that time and since. Both Christians and pastors of all the denominations were unanimous that there is something they can and ought to do and that if they do it there will be good results. In addition to his message which he delivered with the aid of maps and charts, which he drew himself and did so very effectively, his listeners caught sight of a man who had lived for 13 years in the slums, a man who has loved the poor and who has given all he had to make their lot better. I do not know just how to express it but that combination comes very near being what the Master was and did himself. In Kagawa his audiences saw Christianity expressed scientifically, in other words they caught a glimpse of a man who has harmonized in some real measure his

words and his deeds. That is a powerful message and I believe it was better understood and more fully accepted by the Christians themselves than by any of the outsiders. We have unity, more oneness of purpose among our pastors of this city to-day than we did before.

The Million Souls Campaign

When we read the title of Mr. Kagawa's campaign we may be forgiven if doubts arise in our minds, but I think if we know Mr. Kagawa better our doubts will vanish. He has put two words in that name on purpose—the word "soul" because that is what he is above all interested in. Not a soul of course that gets safely over into heaven after death but a soul that can be filled now with the mind and spirit of Christ—one that will help to create here and now a better society. He put in the word "million" because the Christian Church in Japan will not be really stable, unless there are that number of Christian souls. It is then an estimate based on the actual need. These souls, too, are not all student souls, they come from every class, in the whole community. Even 1,000,000 middle class souls is not a stable foundation for the Christian Church in Japan. We need farmers, fishermen, miners and tradesmen.

It is one thing to make an estimate of our needs and quite another to realize it. Mr. Kagawa has made his estimate and he believes that it can be realized and why should we doubt it when we consider how God is now using him?

But Mr. Kagawa sees as we must see too that the Church must play a vital part in this effort if it is not to fail. It must be a joint faith and endeavour. In the first part of Mr. Kagawa's career in Japan, it did seem that it was more political than religious. He devoted himself then to labour organization. He sees now that the religious foundation is the first essential. Hence his tremendous energy is now turned upon preaching and cooperation with the churches.

Let us play our part.

Tent Evangelism

Rev. W. J. Callahan

Nobody has been satisfied, I feel sure, with the progress that has been made during the past two or three decades, by the Christian Church in Japan; nor indeed with either the attendance on worship or with Evangelistic preaching. Those who have given special study to the problem have raised the question, in their own minds at least, as to whether or not some thing was lacking in the method of approach, or even in the content of the preaching itself, which either in part or whole explained this lack.

We tried for a long time to satisfy ourselves and others, by pointing on the one hand to the large proportion of Christian men in the Imperial Diet and other positions of leadership in the nation, and to the observance of Christmas far beyond what might ordinarily be expected from the total number of Christians, and to many other Christian customs influencing the trend of society, to prove that mere numbers did not by any means indicate the real hold that the teachings of Christ had come to have in Japan; and on the other hand we have pointed to the difference in character, particularly to the so called lack of emotionalism, in the Japanese as compared with other peoples, as an explanation of smaller results from evangelistic efforts. There was a degree of truth possibly in this claim, and it was satisfying for a time, but with many of us a conviction has been growing that will not be put down, that somehow we were failing to do all that ought to be done and all that could be done.

Among the things here and there that strengthened this conviction were the great responses of an unquestionably genuine character that were being met with, notably in meetings conducted by such men as Mr. Kanamori, Mr. Yamamuro of the Salvation Army, Mr. Kagawa and others.

One striking characteristic of the preaching of these men, which was common to them all, was a remarkable simplicity and directness both of approach and presentation.

We have felt that since this one characteristic belonged to

all of them, in spite of wide differences in personality, and, that further since no remarkable success attended any other style of preaching, it was well worth our while to test out as far as is possible as to whether or not it is in this direction, our faulty method will be discovered and the secret of the small ingathering which has been realized.

I. As to reasons influencing us in choosing the rural district for our experiments, (1) First was probably our own great love for the country, for its own sake: (2) The realization of its great needs, through its having been practically untouched by the Gospel; and incidentally because it was a field without precedents, being new, and so without the handicaps of fixed methods in work, —it was entirely virgin soil; so we decided as soon as possible to provide ourselves with an assembly tent, with camping outfit and go to the country. We call our organization the Ehime Tent Evangelistsic Band.

Since 1927, we have held meetings in small towns and villages, spending one week each in eight different places. About 2,500 children have been given systematic Daily Bible School instruction; 500 well grounded enquirers have been enrolled in classes for instruction and placed in the care of a near by Church for oversight; and a number of Churches have been quickened with a new zeal for practical training in work for the salvation of their neighbors; four laymen have asked for Local Preacher's license, bringing about a revival of the old order that meant so much to early Methodism in the United States.

II. Equipment.—We have tried to make our equipment as complete as possible, without burdening ourselves with unnecessary things. It consists of: (1) A large Assembly Tent, 35 ft. x 45 ft. in diameter, from which a space at one end is cut off for a dining room for the staff, leaving room for 250 to 300 people when crowded, seated on mats; (2) A small cooking tent supplied with gasoline stove and equipment for feeding as many as 30 or more people in case of need. (At one time we had all the preachers and some lay representatives of the district, besides the regular staff, for practical training and institute work; (3) Two automobile sleeping tents; and to shut these two off and give a degree of privacy, a heavy canvas curtain, for a fence; (4) General equipment consisting of, (a) a folding organ with traveling case, (b) a stock of books and tracts packed in a neat folding

case with shelves, which is ready for business as soon as opened up, (c) 50 pieces of thick matting for seating, and a few folding chairs, and (d) a Ford car.

III. Staff:—Consists of self and wife, one main speaker who has a definite personal Christian experience and ability to impart to others; one specialist as Leader of the Daily Bible School, and a staff of 5 to 8 teachers, at least one of whom must have some musical ability; a cook from home; a janitor and general handyman; and a chauffeur. Only the Bible School specialist, as the evangelist, and the chauffeur are whole time workers, the others being only called in for each campaign from among the Evangelists and Bible Women of the district.

Beside these, because of the inspirational and training value to the lay workers, we encourage the coming of additional assistants from any of the near-by churches, agreeing to provide food and lodging for as many as our equipment will care for. . . . I should say just here, possibly, that the matter of expense, which is an important item, is taken care of by 'special,' and this is, from different standpoints, desirable; since from its very nature the Director in the enterprise must be free for experimentation and prepared for new developments to a far greater degree than would be at all possible were the work provided for by a Mission Appropriation, or were a large committee, when more or less rigid rules would have to be observed.

IV. Making Contacts:—This enables one to put into practice all his knowledge of human nature, gifts in winning individuals, and unremitting care, but is withal the most fascinating adventure upon which we had ever launched. . . . Our first experience in the use of our outfit was in six weeks of special evangelism at an Exposition in Matsuyama, using our tent as a Gospel Hall, and in cooperation with the Churches of the city.

The Ken Authorities have been very cordial toward our city kindergarten work and this tended to bring us into very friendly relation with the officials. One day as I was talking with a high Ken official, I mentioned something about our plans in connection with Tent Evangelism in the country, telling him of the type of equipment we had, the contribution we felt the Christian message had for rural Japan of today; and expressing the hope that in some way we might be able to cooperate with local agencies working also for spiritual uplift in places where we might be go-

ing, provided that these agencies did not represent principles opposed to those for which we stood.

The idea meeting with his hearty approval, though himself not a Christian, plans were worked out whereby we should receive introductions everywhere, so that we might receive the heartiest local response.

Our definite purposes being thus understood, we got introductions from proper Ken Authorities, to persons of official and semi-official connection in places to be visited, such for example as Head-man, Chief of Police, the President of Young Men's and Young Women's associations, the School Principal, the Head of Farmer's Cooperative Associations, and any other body likely to help along in assuring a friendly and often cordial reception. This was invaluable in numberless ways, such for example as in securing a choice site, distributing advertising literature in a most effective way, in getting the cooperation of School Principals for the Daily Bible School, and in other ways without end. . . . Simply to illustrate:

(1) The sending out of our printed circulars announcing our meetings, is usually done through the School Authorities by the hands of the children, thus insuring one copy each being personally delivered together with a special message to every home in the township.

(2) Village offices always store our outfit, when shipped in from the last place used, until it is time to set up for the campaign in that village.

(3) We are always furnished with volunteer help for setting up the camp. At one place, recently, the School Principal and ten of his teachers turned out for this!

(4) Another most interesting thing that might be mentioned, is the attitude of the Police. A friend, who is one of the veterans in tent work, has told me frequently that one of the most disagreeable things he has to contend with, is the inquisitive and meddlesome attitude of the Police. This is something we have never experienced. We have never asked for permission to hold these meetings, but we always call on the police, telling of what we propose to do, the benefit we believe it will be to the community and asking them to attend. They usually do, though not in uniform but when off duty and as our guests. (5) Still another form of contact we find well worth while, namely *social.* We have from

the beginning from time to time invited leading local people, who have shown interest, to meals with us at camp, and find that this creates a friendly atmosphere. The whole staff eat together in the dining room, in the big tent referred to before, part of the time Japanese and the rest of the time foreign food being prepared. This is my wife's peculiar field. Those who have come from elsewhere to help us, speak of this fellowship as one of the happiest, and leading local men have frequently spoken of this fine team work as the most remarkable they had observed. (6) The last and not least important contact, is with the near by cooperating Churches, since they are to supply the volunteer workers and become responsible for the care, afterward, of converts gained. We do not wait for an invitation from a Church before going to a place since we go to places which have no Church organization. But we decline to go to any place where a Church can not be induced to cooperate heartily.

V. Under the head of Approach. I can not do better than to quote from an address I gave on this subject in the Karuizawa Auditorium last summer.

"We thoroughly prepared the ground by advertising:—

"(1) Placing attractive posters everywhere to which large numbers of people go.

(2) Preparing printed circulars, intended to go into every house in the township.

(3) We get into personal contact with every person possible, who might be helpful in our line of work. All this we believe absolutely necessary to the best success; but this is a whole story in itself."

(2). *(a)*. "Having secured a strong Preacher, with the definite personal experience, we give him a free hand, after telling him that the responsibility is his for bringing to that community a clear understanding of what Christianity *is*, and a *sense of need* of Christianity.

(b) We organize our staff of 5 to 7 workers for Daily Bible School, which is conducted exactly on the principles of the Daily Vacation Bible School, an activity which we can not commend too highly. With this we are now ready for work."

Forenoons are given to camp devotions, visiting, preparation for the afternoon and evening work, and the like.

The *Program,* beginning with the children in the afternoon,

is started just as soon as they are out of Public School, and is run for two hours in an orderly way with the most thoroughly thought out curriculum.

We put particular emphasis on this Bible School and the quality of work done.

The enrolment is usually about 200 or more, and generally the attendance is practically 100% of the enrolment, with always a number of Public School Teachers in attendance, since they are greatly interested to learn all they can from the religious educational approach.

"One who has not actually seen them in operation, would be surprised at what can be accomplished in one short week's time in an entirely new community. For example:—in the

1. "Christian Hymns learned;
2. Bible Knowledge imparted;
3. A genuine spirit of worship inculcated.

"At night, services for adults are held, (children not admitted), and the tent is usually full regardless of the season; and such serious undivided attention is seldom found in a church anywhere."

"The meetings are run for one week, we going on the assumption that the people know nothing about Christianity, but are wanting to know just what it offers.

"The sermons give the simplest presentation of fundamental Christian doctrines, progressively, until by the sixth sermon, God and Man, and man's relation to God are made so clear that any one may make an intelligent decision; so on this night we pass out cards for signatures for the first time. The sermon on the seventh, and last night, is addressed particularly to those who have made decisions and asked for instruction. . . . Those who do decide under these conditions are unusually well prepared for doing so intelligently, for we do not want to make too easy the matter of enrolment in the probationers' class, since holding out in such surroundings is no easy matter. Decision is not urged, nor is opportunity given often for doing so, usually once only during the week." And just here, in passing, I might say that we have a feeling that much of the weakness in our evangelistic efforts heretofore in the churches, has been three fold, namely:—

(1) "Lack of sufficiently thorough preparation before hand.
(2) Insufficient simplicity and definiteness in the presentation.
(3) The course not continued sufficiently long for the decisions

to have enough background before being made. (The work following up, is still another question, needing a whole chapter).

VI. Results. Besides the 500 enquirers enrolled and organized into classes for instruction; the seed planted in the hearts of thousands of children, the final outcome of which only eternity can tell; there has been a great awakening in all the churches which have cooperated, there coming to them a new vision of responsibility for their unsaved neighbors, in their own immediate locality as well as in those places where the camp meetings are held.

"Another result, quite as important as any, has been a new boldness and confidence of approach on the part of preachers and laymen alike who have worked with us, through having seen how eager to hear and to believe people really are, when approached with what is simple, direct, and definite and giving promise of full satisfaction for all their longings. Empty husks and platitudes will not satisfy.

I trust I will not be considered guilty of too much confidence when I say that I firmly believe that as soon as this idea of approach and presentation gets hold of our Christian Leaders to any great extent, it is destined to completely revolutionize the methods in evangelism and the content of the message on the part of preaching every where, (evangelistic I mean); for along with a fervent appeal from the heart, there must be a true psychological approach, genuine instruction sufficiently simple and long enough continued, that men's attention may be arrested, interest aroused, intelligence gripped and convictions formed.

Many instances might be given, but I will crave permission for recording here just one confession, that of a leading preacher just in his prime, and the principal speaker in one of our meetings. After the second night of the series, he came to breakfast with an unusually serious face, and after a little time said to us.— "I have decided to throw over all the sermons I brought with me, and intend to prepare an entirely new set. I had not until now realized how far my preaching had fallen into vague generalities intended to please the intellect of my hearers, rather than to lead seeking souls into the abundant life."

"Such preaching is futile in the face of hungry souls seeking to be led into a definite experience such as I have met with here,

so I have decided to change the whole content of my preaching in the future." I believe there are hundreds like him.

I would emphasize the thesis proposed before, namely, that the most important thing of all in this type of work we are trying to do, in the light of its bearing on the future of Christianity in Japan, is not in the form in which it is cast, physical equipment or methods, nor even in the remarkable results which have followed much as they rejoice our hearts, but in the new spirit which pervades the work and in the practical lessons which it should bring for the presentation of the Christian message in Japan.

In the carrying on of tent work, we have no quarrel with those whose inclinations and experience lead them to do otherwise, but we have thought best to discard every thing that is sensational or unconventional, in that sense of the word, such as the use of steriopticon, trumpets, orchestras, and the like; not because we feel too dignified to use these but because we do not need them. They are generally made use of to attract the crowds, but we have not felt the need of them for that purpose. The only time we did use a stereopticon there was produced with it an atmosphere which was not helpful to the most quiet hearing of the Gospel message, and quite a time was required to get rid of this atmosphere. So we decided to eliminate it from our program, other methods proving better to make known our purposes to the people and drawing them to us. Along with the ease of approach that the tent offers, we endeavor in the conduct of our meetings to maintain all the dignity of a cathedral service. The people respond to this spirit, and we find that the simplest presentation of the Gospel with steady progress from day to day is sufficient to hold the people right through the week.

VII. Following up. In this, as with all evangelistic effort, is the ultimate test of its value. We are "not as those who had attained or are striving after", (quotation adapted). It is on this point that we are most open minded. But so far as we have gone:—

(1) As intimated above, we decided early in our undertaking to go to no place in which we

(a) Could not have a near by church on which to draw for volunteer workers in the meetings themselves, and;

(b) that would assume responsibility for future care and

over sight.

(2) Finding that alone was not sufficient, we arranged for holding institutes or probationers training schools, these conducted for some two or three days by a pastor who was especially successful in training new converts; and more recently we have concluded that the sooner we can hold these after the close of the tent campaign while the impressions are still fresh, the more apt are we to get practically all of these who enrolled into the training classes.

(3) A further linking up that seemed desirable, was an Evangelist who during the summer and winter interval when the tent campaigns were not on, will give his whole time to moving around among the groups that had been gathered, and in cooperation with the Evangelist and lay workers from the Mother Church lead and encourage until the class was ready for baptism, and so ready to be turned over as a Christian group, an out-station from that "mother church". We have what would seem an ideal man for it; a man now in training in the Theological School, some what older than the ordinary theological student, with considerable intellectual ability, country bred, with an intense love for the country, and withal a deep personal religious experience. He begins from April, so we are hoping that with his coming the one missing link will have been supplied. . . . Only when they are ready to stand out as a definite Christian group in their community, do we feel that the Tent Evangelistic BAND will have completed its responsibility.

An Institute School of Rural Evangelism

Rev. D. Norman

We have had some share in a school which covered ten days for young men and women who were interested enough in rural problems from the Christian standpoint to spend ten days in special study. We had long considered the matter of undertaking such a school and now that it is past we feel as much diffidence in trying to report it as we did in undertaking it. During the latter days of the school the spirit of God was so manifestly working in the hearts of the students that wonder and gratitude filled our hearts. But we feel unable to properly estimate the results and influences of the undertaking.

After due consultation with all who would work together as the staff and also with others who had undertaken such a school and much prayer, we fixed upon dates that suited Rev. M. Sugiyama, Feb. 2nd to 11th inclusive for the school. We sent notices through the literature that we use in monthly correspondence evangelism stating that a limited number would be accepted and that those who would be accepted must pay their own expenses of travel and board and either bring futons (bedding) or pay for it here.

We expected or planned for 20 as a maximum but soon had more applicants. We were fortunate in being able to use a building which accommodated all the men for lodgings and had two large rooms downstairs which could be put together so that we had room for sixty or more when occasion required space for that many. The evening meetings were largely attended as invitations were extended to members of churches to attend if they wished. The students brought their own rice, vegetables etc. and ran a club or community table inviting their teachers to dine with them every day. They came from seven counties widely extended and few of them knew the others. Yet they soon became intimate and the best of good fellowship prevailed and the best of behaviour. They seemed to be a class of serious-minded young men ranging in age from 22 to 26 or more.

On the first day 23 came and registered. Of these six were Christians. All of the others had been receiving Christian instruction by mail at least for four months. One was from a city, one from a large town, the others from truly rural villages. Several of them had never attended any kind of a Christian meeting or seen the inside of a church.

The program consisted in addresses on Church History, Old Testament, New Testament, Religious Education, Relation of The Christian Religion to Life, Rural problems in Denmark and Lessons therefrom, and Comparative Studies in the leading religions of the World. Revs. M. Sugiyama of Osaka, K. Shiraishi of Nagoya, and Y. Kurihara of Shibukawa, Gumma ken, rendered splendid services during the days that they were present, but for the first four days we had to do without them. Mr. Sugiyama being prevented from coming on the date fixed for the opening by other claims. Besides these from a distance we cannot praise too highly the help given by the pastors who live in and near the city. They made careful preparation and each gave of his best in the subjects decided upon beforehand.

The name chosen for the school, Nomin Fukuin Gakko, indicates that it was a Gospel institution but the aim was instruction and culture of a practical nature that the students might be led to face real situations in life honestly, reverently, and, above all truthfully following in the path that leads to the ideal as best we can see it. As stated above the evening meetings were of more general interest, the head of the Red Cross Hospital giving one evening lecture on health, first steps in remedies, prevailing diseases and epidemics and what to do in certain cases etc. He has lately returned from Europe and gave his impressions of conditions in Russia. One who has studied Horticulture in Cornell and Guelph Agricultural colleges gave an interesting two hour talk on plant diseases and remedies and on insect pests etc. One afternoon was spent in visiting the press rooms and plant of the largest daily newspaper in this part of the country: The Shinano Mainichi; the Technical School; and the Provincial Experimental Agricultural station. We were kindly received and those who showed us around explained many things of interest. This little outdoor excursion enabled the members of our school to become better acquainted with each other. Each afternoon also a half hour or more was spent in singing. We repeated hymns considerably and

the meaning of the hymns were explained. On the afternoon of the sixth day we again visited the Experimental Station by special invitation as new films had been received from the Naimusho, (Department of the Interior), which had not yet been shown elsewhere and the principal thought they would of interest to us. This took two hours out of our program. That day after devotional exercises we had as planned, our kondankwai (meeting for free conversation). This as it developed was one of the greatest causes for wonder and thankfulness that I have experienced for a long time. One told of his determination to live a Christian life, but his voice trembled with emotion. "I have been brought up a Buddhist, my people are Buddhists, in fact all the village. It will be the hardest thing I have ever faced to go back and tell them that I have decided to become a Christian. I see that life according to God's plan as revealed in Christ is the only life worth while and I have decided to live that life. I will read my Bible and pray for God's help. I will work to make my village a better place to live in." As he and others spoke in much the same spirit a hush of intense earnestness, of wholehearted consecration prevailed. It was evident that some with difficulty controlled their emotions yet nothing had been said to excite or arouse emotional expression or manifestation. All seemed to be of one mind and purpose and that purpose was to know and do the will of God for our individual lives here in our immediate environment. One said, "When I recognize that there is a God then I give myself to fight against the evils of strong drink and all evil customs. Let us work enthusiastically for the cleansing of society and joyfully seek to establish the Kingdom of God in this world." Another said "Let my body and soul be made anew that daily I may serve God without anger or anxiety and always be grateful". And still another, "We have been greatly blest and enlightened during these days together, My heart is awakened—aroused. Brothers and sisters, Let us be vigorous".

Only five days have passed since the closing of the school yet letters have come from nearly all telling of their high resolves. One wrote, "'Because Jesus Christ came to the school and I became acquainted with Him my heart is changed and I return filled with joy." These are but a few extracts from the many testimonies. Those not quoted are equally striking. We began the school with fear and diffidence and have seen it end greatly en-

couraged and are filled with thanksgiving. Many urged us to continue the school next year.

There was no attempt to give the impression that salvation comes by doing something. Daily the claims of Christ on the individual and the need of personal salvation through Christ were made plain.

Some of the things we learned by this experience are:—
It is good to have all lodge together and hold meetings in the same building if at all possible. They soon become as one large, good-natured, mutually helpful family. Do not crowd the program; we did too much. Hence we had not sufficient time for personal interviews. In some of these quiet interviews we saw into the inner heart struggles and difficulties of some who came to talk and ask questions. Quite voluntarily they came. One said that he had intended leaving home as he was tired of the farm, but now he would go back determined to make life better for others and stay on the land. Another said that he now saw the connection between life and religion as never before.

One said that while in the army he had been in the medical corps and now saw the need of better medical help in the villages of his neighborhood. No doctors with modern training came to the mountain villages.

So many said that they had seen visions of better things that one said "Let us call ourselves the 'Vision-seeing society.' Then he added "These are holy days to me. I will struggle for the realization".

I can only say that we saw a vision of the need of training young men for leadership in their rural hamlets and God has let us into a way by which this need can to some extent be met. In such a work churches and missions can unite and be richly blest in doing so. All distinction as between Japanese pastor and foreign missionary was lost sight of and it was for the good of all that it was so. If for the time we caught a vision of what St. Paul meant when he wrote Col. 3: 10, 11, then we thank God and pray that we were truly one in Christ and expressed themselves so.

It is worthy of mention that on the first day one who had read the recently published pamphlet "Marx or Jesus?" gave a resume of it and urged any to buy who had been troubled by the question of Russian communism. Several bought copies. It is

written by Rev. P. G. Price and published by the C.L.S., sells at 35 sen per copy and is a complete treatment of the subject. The remarks of the head of the Red Cross Hospital on his observations in Russia recently, fitted in well with the reading of the pamphlet.

The Tendencies in Current Japanese Fiction

Mrs Hana Muraoka

Supposing that you were to stand on a floor of the Mitsukoshi Department Store and watch the stream of people who pour in there, you would be amazed at the great variety of the present day costumes of the Japanese people.

There stands a woman with bobbed hair dressed in the newest fashion book style, talking to her friend whose jet black hair is done up in that old Japanese style called "marumage" which matches exquisitely with her kimono and black crepe "haori" with those classical crests.

Ah! Look! There goes a young man, striding boldly along, dressed in a style that somehow makes you think of a Russian citizen under the Soviet Government, though the fact is that you have never seen yet a real one of them.

The variety of the costumes of present-day Japan can at once be likened to the variety of styles, themes and tendencies in current Japanese fiction. Romantic and realistic, classic and modern, neo-romantic and neo-sentimental, any and every tone can be traced in the innumerable fiction writings which come out of the press day after day.

Writers like Kyôka Izumi and Manatrô Kubota seem to be possessed with love for the old time Japan. Their heroes and heroiness are mostly of the type that believes in predestination, is in fear of omens and finds solace in passive resignation. Natually, not a little of the mystery element is wrought into their stories, which appeals keenly to the highly imaginative temperament of this nation. Kyôka's stories have quite a sway over the mass of people today, in spite of the fact that they are so incongruous with this age of science and enlightenment.

Kwan Kikuchi is a great contrast to Kyôka Izumi. If the latter seeks his characters in the hazy atmosphere of tradition, the former takes hold of some flesh and blood beings, and pictures them in the very realistic little modern world of his creation.

I wonder if we can point to any other writer besides Mr. Ki-

kuchi who has completely revolutionized, so to speak, the standard of beauty and excellence of Japanese women both in their form and intellect. He has infused new vigor, new vitality, new brilliancy, and a *new spirit of revolt* into the women of his stories. In fact, the striking difference between the present day fiction and that of the Meiji and Taishô periods is this spirit of revolt—the revolt of the younger generation against conventionalism, materialism, class distinctions—be that what it may—can always be remarked in any of the novels you may pick up to read.

How this restlessness is to be quieted, is a problem that is not as yet solved. Conventionalism in the marriage system, conventionalism in the family system, struggles to break away from the fetters of tradition and senseless custom—these make up the themes and plots of current fiction, and since there are no definite solutions of the problems presented, the stories, in many cases, end in tragedy, while carrying powerful messages of aspiration and courage. Domestic life, economic problems, psychological problems, and sex problems, every phase of life finds its counterpart in fiction now. Here again the present day fiction differs from that of the preceding era when the writers devoted their efforts so much to the presentation of psychological problems.

There seem to be more men writers than women writers. Of these few women writers, Chiyo Uno and Tai Hirabayashi are certainly not to be overlooked. Tai Hirabayashi is a leading champion in the Proletariat Movement which is fast pushing its way into the literature of Japan. It is a noteworthy fact, that there are quite a number of promising young women among the Proletariat writers and not a few of these women have in their past actually worked in factories, or served as waitresses in restaurants.

The writer of this article is personally acquainted with three of these women writers, who, because of the limited means of their parents or husbands found it imperative to do manual labor, and because of sheer misery, could not keep silent and found at last the gift of the mighty pen hidden in themselves. It is an interesting fact that many of the men-writers were at one time or other under Christian influence, and it is they who are bringing in new ideals, new codes of living, a new spirit of dissatisfaction with the old ways, into the fiction of today. But as I said before, they do not give the key to the solving of the problems. What

Japan needs is many more writers like Mr. Toyohiko Kagawa! Herein lies the high calling of true Christian writers.

The development of Japanese fiction from the Meiji to Shôwa period can roughly be divided into three stages, namely, translation, imitation, and creation.

Dramatization of "The Christ" by the Japanese

S. H. Wainright

Is it possible to reproduce successfully the Christian Story upon the stage? That is an age long question. In answering it, in this particular case, we should remember that in the Japanese mind the sacred and the secular are not so separate as in the present day western mind. We complied with the wishes of a Japanese friend of long standing and witnessed 'The Christ,' at Christmas time, presented on the foremost stage of the Empire and by Japan's greatest talent.

The impressions of that evening cannot easily be effaced from my mind. I do not refer alone to the intense stage situations, nor to the profound emotional responses, nor again to the evident religious effect upon the audience. There were other phases of the event which struck me as being deeply significant. I had never seen the presentation at Oberammergau, from which Mr. Sato, the composer of this drama, got his original idea. But I had seen 'The King of Kings' which was reproduced on the screen but which did not reach the level of Mr. Sato's creation, judged from most any point of view. This might be said likewise of the stage setting and of the talented and reverent performers, all Japanese, who enacted before the audience the tragic story which led to Calvary and to the Easter morning.

We shall go back to the original conception, as given by Mr. Sato himself, and shall have something to say of his motive in composing the drama. His deliberate aim in writing was to correct western reaction to the Christ and to offer as a substitute his own interpretation as representing an oriental point of view. I think it is important to go back to the origin of this drama and to take account of the motives, both of the composer and of Mr. Sawada, who took the leading role, in the reproduction at the Imperial. Both these men had in mind more than a mere presentation such as ordinarily interests the public. They wanted to interpret the Christ from their own points of view. I felt that this was really a lay expression of Christianity and that a peculiar

significance attached to it for that reason. We hear much of Christianity outside the churches in Japan. Here was one instance. Here the undying story, preserved in the Four Gospels, was being uttered afresh by the best talent modern Japan had produced, in the presence of audiences which were profoundly impressed and at times deeply moved.

But now as regards the author's purpose. On the occasion when he visited Oberammergau and saw the Christ presented, he made a note in his journal. And this is what he said:

> "Christ was an oriental. His religion did not spread toward the orient, but westward. The character of the Christ, as conceived by those who have grown up and received their training in western countries, must of necessity be of the feminine type. If this story is to be spread abroad among eastern peoples, masculine qualities must be given greater prominence in the portrayal of the Christ."

He remarks further that on the occasion at Oberammergau, "Christ was made to weep on beholding his mother, and when he saw Mary Magdalene, while his eyes were bedimmed with tears on the way to the Cross, when he broke down in utter fatigue carrying the tree on which he was to suffer". "Being an oriental," he says, "these things made no appeal to me". We can understand therefore what Mr. Sato means by the masculine quality—it is that strength which is without tears. It is the Confucian ideal which lies back of his conception. "A gentleman is one who never shows color (that is emotion) in his face."

Are we then to find in Mr. Sato's interpretation a Stoical Christ? By no means. The clue to Christ's character he finds in the word 'love'. This word, he says, is the key to the Four Gospels and to the character of Christ. He has set aside and leaves to others the Christ of 'knowledge'. His interest is in the Christ of 'love'. "The Christ I interpret", he says, "loves humanity and makes it his mission to reconcile God and man and to this end he set his face manfully and in the spirit of self-sacrifice to go to Jerusalem."

There are two things which stood forth in the interpretation, therefore, one of which was Christ's human sympathy and the other of which was his Stoical purpose. Both stood forth in the presentation by Sawada. The Christ who set his face stedfastly to go to Jerusalem finds a response in the Japanese traditional

mind. Japanese will discover in the Gospels a Christ whom the west has but partially grasped. One might say that this is the Confucian element in the Christ. It is not an ascetic spirit, but the stern following of duty to the end, which constitutes this appeal.

But Mr. Sato is interested in the 'Christ of love'. While one might discern here a response out of the Buddhist background, with its emphasis upon pity, yet the Christ who stood forth in Mr. Sato's interpretation possessed a humanity far more positive than can be found in the mere sense of pity. One felt that under this term the Christ who 'saves' could be merged, that is the Christ on which the west has attached its greatest emphasis.

In the opening scene, for example, when Sawada wrote with his finger in the dust, about which there was nothing strange to the audience, for one can see this every day in Tokyo, Mary Magdalene, chased by the hard hearted Pharisees, swept across the stage and found sudden and unexpected protection under the kindly gaze and impressive figure representing the Christ. More than once in the course of the evening the down trodden and oppressed, the poor and the suffering, were brought into the presence of the Central Figure who in strength and sympathy was to them as the shelter and shadow of a rock in a weary land. How easy to pass from these scenes to our western appreciation of the Christ who saves!

Mr. Sato was held more in the embrace of Japanese tradition in his interpretation of Mary and her place than in his interpretation of Christ. Her character was remarkably well portrayed. Yet the conventional conflict between *giri* or 'duty' and *ninjo* or 'human affection' was the form the relation took between Jesus and Mary. Christ moved forward under the stern command of duty, setting his face stedfastly to go to Jerusalem. Mary represented the human appeal, the claims of affection, the reasonings shrinking impulse and tender emotion could bring forward. Now this struggle had its prototype in Japanese tradition rather than in the New Testament story. There is no evidence that Mary, fearing the consequences, sought to dissuade Jesus from pursuing his purpose. When his mother and his brethren came it is not expressly said that they were seeking to warn Jesus of impending danger. Anyway it was not a feminine appeal, because his 'mother and his brethren' came. At most it might have been family

affection over against the purpose of Jesus, though we do not know what was in their minds. The answer of Jesus on that occasion will come to the Japanese with far greater force than that with which it would come to the west. The words I refer to are the following:

"And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren.' For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother."

While Mr. Sato's masculine Christ, as I have said, is not a stoical Christ, yet one cannot but feel that the masculine and feminine are not viewed by him as Christ would have us view them. Though Christ said, "He who made them from the beginning made them male and female," and though he thereby recognized the distinction between sexes as an original creation, yet it remains true that in Christ there is neither male nor female. And for that reason, namely, that in the deeper reality of Christ male and female are essentially one, Mr. Sato's contrast between Jesus and Mary is overdrawn. It overlooks woman's capacity for sacrifice. It disregards her heroic responses to the call of duty. It does not recognize that a woman, as well as a man, may set her face 'to go to Jerusalem'.

The character of Judas was presented with great talent. As conceived, however, by the author, it is the Judas of the Russian novelist Andreev, rather than the Judas of the New Testament. The love of Christ on the part of Judas in this interpretation was so transformed by jealousy as to threaten a tragic outcome. The betrayal of his Master was out of insane jealousy. While there seems to be no ground for supposing that he was insanely jealous or jealous at all.

One of the tense moments was when the temptation of Christ was reproduced, rather out of the chronological order. Satan did not appear with horns or hoofs, but as a well dressed gentleman, who might have been a Nihonbashi broker. He withdrew the curtains and slid the *shoji* back, throwing open a wide and distant view. There were soft and golden landscapes stretching far into the distance. The appeal was truly oriental and I had a feeling that the resistance likewise had an oriental touch to it. Satan made his appeals in persuasive language elaborating on the outlook, speaking in glowing terms of the advantages, and remind-

ing the Christ of the easy purchase that lay within his reach, calling for no suffering and none of the hazards of conflict or the Cross. All the while the Christ sat unmoved, with his back to the wide and open window. Not once did he look in that direction. Not once did he make the concession even of a glance cast toward the attractive scene. It was a masterful presentation of the temptation. If open to criticism, one might say that to the Christ thus unmoved, impassionate, unresponsive, there could be no temptation. Yet the masterful dignity, the unbroken poise, the prompt and decisive replies, all were impressive. This may be a true interpretation. Christ was not unattentive to what Satan said, yet he was totally unswayed by his appeals.

There was a marked superiority in 'The King of Kings' over the presentation of 'The Christ' as regards the characterization of the twelve disciples. John was superbly attractive in the Japanese cast, but Peter was unimpressive. In 'The King of Kings' Peter was the outstanding character and the most attractive, and presented greater strength and a more forceful bearing than Christ himself. One thing in the Japanese production made a most favorable impression, and that was the transcendent figure of Christ. No other character would one think of comparing with him. He dominated the scene as Fuji does the landscape.

In the constructive technique, the Japanese point of view was different from ours. In John Masefield's Crucifixion Scene, in his drama entitled '*Good Friday*', and as in '*Ben Hur*', the Christ is not made to appear. His figure is reflected in the scene itself. The Japanese are more realistic. Are their instincts truer? We are often shocked by the realism at church entertainments and Sunday School exhibitions, at the way they bring in the sacred. Kneeling and offering prayer, to their minds, is just as suitable material for pageants, and so on, as the meeting of two friends and their bowing to each other. The presence of the divine in secular life is more real to them than to us. Some will answer that this is in consequence of their less exalted conceptions of the divine. In part, this may be a correct answer. But in part there is something suggestive in the intermingling of the divine and human, suggestive of the presence of Christ among men in every day walks of life, mingling with the common life in his Incarnation. We would guard the sacred from being profaned, which is a true and pious instinct. But have we not gone too far

in our separation of the sacred from the secular?

The character of Mary Magdalene was brought in by the author in such a way as to give Christ occasion to discourse on the true and pure conception of love, free from all carnal dross. Mary Magdalene, vivacious and vagrant, seductive and bantering, enlivens the scene whenever she appears. She is typical of a class of women here in Japan whose independence and social contracts give to them a superior intelligence in the matter of conversation and repartee, such as the woman of seclusion and respectability and timid bearing does not possess. We are not certain that the sharp distinction Mr. Sato brought out between different kinds of 'love' is in accord with Christian teaching. It might be better to say that all love is one, whether divine or human, but that love here on earth had become so surcharged with sin as to be in need of sublimation in order to truly reflect the divine life.

My own reaction could be no test of the merit of Mr. Sato's work or of Mr. Sawada's interpretation. I was deeply affected by adventitious circumstances the evening performance suggested. I recalled the popular prejudice against Christianity existing when I first landed at Yokohama. As I sat there viewing an interpretation to a large Tokyo audience by Japan's greatest talent, of the Christian Story, the contrast seemed truly marvelous. The transformation has been like the transition from the Crucifixion Scene to that of the Resurrection. We recall that in 1629 an image of Christ upon the Cross was drawn on paper and those who were suspected were required to trample upon this image. So little effect did it have that afterwards the image of Christ was chiseled on boards and these were used. The method, it became apparent, would be permanently required, so many were there who held secretly to the Christ. So the Crucifixion Scene was cast in bronze and this was continued in use for a long time. The Cross, which had been trampled under the feet of a people bent upon the complete extermination of Christianity, was now raised again in Japan's great metropolis. And admiring multitudes sat in wonder beholding the crown of thorns, the body broken in agony, and the infinite love which was the hidden secret of it all.

In conclusion, my attitude on the value of this drama, first of all is that to which St. Paul gave expression when he said, "What then? Notwithstanding, everyway, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will

rejoice." Reverence characterized the attitude of those who took part in this interpretation by the Japanese. And I rejoiced to see it.

Secondly, while Christianity created the Church, yet the Church has never been able to contain Christianity. In art, in literature, in social movements, and even in religious movements, we find the Christian religion manifesting itself spontaneously as it were. These various expressions of the Christian spirit may all be traced to the fostering care of the Church. This does not matter. Whatever their source, they remind us that Christianity is greater than the Church which is its foster mother.

In the third place, deeply significant was the natural ease and grace with which the actors, themselves oriental, took up this story which originated on oriental soil. The entire makeup was oriental. The stage scenes, the faces of the actors, and the costumes, peculiarly harmonized with the original Biblical setting. The flowing garments were worn with grace and ease, being natural to those who used them on this occasion. The Japanese decorative instinct was exhibited in the scenic accompaniments, in the soft glow and delicate tints of color, such as the brush in this country alone is capable of producing. The undying story, which has charmed and taken possession of the human heart and arrayed itself in local coloring in many western countries, is becoming vocal in the social life of the ancient east, and is finding its way into the deepest affections and sentiments of the people.

My concluding remarks will be upon the part taken by Mr. Shojiro Sawada and his interpretation of the Christ. Interest in his part in the enterprise has been greatly quickened owing to his death, which took place about two months after the presentation of this drama. His passing was a national event and the ending of his career while still a young man was lamented by a vast number of people.

He was a master in his profession. His ability has been widely recognized. We understand that he took the part of the Christ with a feeling of deep seriousness and was said to have remarked that the audience did not concern him. He was interested in trying to interpret the Christ and whether few or many came was not an important matter. Now that he has gone through the agony of a very painful illness, and has experienced the reality of death, we recall the peculiar impression his impersonation of the Crucifix-

ion and the Resurrection made upon us at the time. The Cross as presented in a realistic manner deeply moved the audience. And this was followed with the Resurrection Scene. With an admirable stage setting, and the play of a mellow electric glow, Mr. Sawada's face had become transfigured from what it had been on the Cross and in truth was extremely beautiful. Now as we look back, we think of this almost the last public appearance of Japan's master tragedian, as a kind of preparation. The hard and cruel tree was soon to be borne by him, not in imitation but in the actual agony of suffering.

The Nation-wide Evangelistic Campaign

By Akira Ebisawa, General Secretary of the Christian Council

Of course there will always remain a doubt as to the success of any attempt to reproduce the Christ and some will shrink back from the thought of such an undertaking, conscious of a deep reverence. On the whole I could not but rejoice because Christ was set forth with reverence and with effective interpretation.

One of the actual movements initiated by the All Japan National Conference, which was held in Tokyo last June under the auspices of the Council, is the special Evangelistic Campaign. 'The Committee of Fifteen' was appointed at the Conference to manage all matters concerning the Campaign.

It was launched, primarily, with a dual purpose blended into one. As an echo, the message from the Jerusalem Conference was to be carried throughout Japan. At the Tokyo Conference we felt it imperative that in this age of doubt and unrest the Christian message should be freshly proclaimed with renewed strength and vigor. It was our plan at the outset, therefore, to despatch the preachers two by two according to the Lord's way with His disciples, and that one of them be chosen from the Jerusalem delegates.

The summer season following the Tokyo Conference was spent in necessary correspondence with the local churches to arrange for the Campaign and to hold the special local Conferences, the Central Committee going out to explain the plan in detail in order to interest them and bring them into hearty cooperation.

Of course several local evangelistic meetings were held here and there, even in this period of preparation, but the actual work began in the fall, which is the harvest time.

The spirit of the times, which keenly feels the need of the Gospel message, has been the prime mover of the Campaign; while the resolution passed at the National Conference has been the guiding principle of the movement. The resolution reads:

"In view of the present condition in Japan we would unite all our efforts in the spirit manifested at the Jerusalem Confer-

ence and also in the Conference of Japan Christian workers to make known throughout the nation the Gospel of Salvation which is centered in Christ."

Animated by such a motive the Campaign was started, and there is every reason to be grateful for several things which made it move so successfully towards its primary purpose.

In the first place, we notice the change of attitude of several local Federations of Churches, toward the cooperative work. Up to this time there were some Federations which did not show much interest in such a movement, but now they all show their great enthusiasm and willingness to take up the heavy responsibility for the movement, without which the Campaign would not have been able to accomplish what it has in these months.

Another noteworthy feature clearly seen at this time is the general cooperative attitude of governmental circles. The Religious Bureau sent out the notices and introduced our speakers to the local government, and the schools have opened their doors wide and helped our local committee in every possible way.

The most happy result of all for the Kingdom is the fact that we have been able to coordinate all the evangelistic forces in this Campaign, and have enlisted the interest of the local Federations. Mr. Kagawa kindly accepted our call and has devoted most of his time to the cause, unreservedly pouring out his wonderful energy, and exerting most powerful influence over the audiences.

Up to this time the Campaign has been carried into sixty cities, representing centers all over the nation, and shows the following remarkable results at the end of February:—

Number of Cities	60
Number of Meetings	378
Number in Audiences	128,428
Number of Converts	5,287

At first the Campaign was planned to close at the end of March, this year. But it will be continued for one or two months longer, as there are districts which must not be neglected.

Dr. Nitobe will go out to Shikoku and Chugoku in April, and Mr. Kagawa to eastern and northern Kyûshû and Liu Chu Islands. We can estimate that when the Campaign closes its first term some one hundred and fifty thousand people will have been reached with the Gospel message, and practically all the centers of Christian work throughout the Empire will have been covered.

In closing may I add that it is the writer's prayer and desire that a real cooperation and coordination of all the forces and resources centering around the National Council might be established to the glory of the Kingdom.

Notes on the Japanese Language School

Mr. Gilbert Bowles

Regular Classes

Through the Winter Term there have been seven classes with thirty-four full time students in the First and Second Year Courses.

Special Third Year Classes

A special Third Year Class has been taught by Mrs. Shika Hara in the afternoons twice a week through the Winter Term. It is meeting the needs of those who wish to continue their language studies with special emphasis upon the development of reading power and the preparation of talks and Bible lessons.

Organization

At the Annual November Meeting of the Board of Trustees, Dr. William Axling was re-elected Chairman and Dr. D. R. McKenzie was elected Secretary. On account of his appointment as Professor of History in the Formosan University at Taihoku, Dr. Naojiro Murakami, who, since its organization, has rendered very great service to the Japanese Language School, withdrew from the Board, and Professor Junji Nagaya, Director of the Foreign-Language School, was appointed to fill the vacancy. Professor Nagaya is also serving as Dr. Murakami did as special advisor to the Acting Director and the Business Secretary.

The Spring Term will open at the Misaki Kaikan, Misaki Cho, Kanda. A new beginning class is to be organized on that date.

Class in Japanese Etiquette

In cooperation with one of the regular teachers, a special course of six lessons in Japanese Etiquette was organized in the

Winter Term and taught by Mrs. Hatsuno Oka, Etiquette teacher in the Girls' Higher Normal School. Although she had had no experience in teaching foreigners, the teacher proved herself master of the situation, both in demonstration and practice also in the interpretation of the spirit of common Japanese Social Etiquette.

School Library

Accepting a small gift of books from one of the students, the Trustees have decided to begin a School Library. Former students and all other friends of the School are encouraged to contribute books for this purpose. What is especially desired is books on the Japanese Language, Japanese History and Culture, also books on other Oriental countries, peoples and problems.

Public Lectures on Japanese History

Under the general heading "Studies in the Historical Development of Japanese National and Social Life", ten public English lectures were given in the Autumn Term at the Japan Industrial Club, and eight in the Winter Term at the League of Nations Association. These lectures on Pre-Meiji Japan are to be followed by lectures on the Japan of the Meiji, Taisho and Showa Eras . It has been decided, however, to arrange for the succeeding lectures on Modern Japan to be given in the Autumn and Winter Terms of the next School year.

Seminar in Japanese History

To meet the needs of these who can give more time for preparation, a regular Seminar in Pre-Meiji Japan has been meeting weekly under the guidance of Mr. G.B. Sansom, Commercial Attache of the British Embassy. Since there will be no public lectures in the Spring Term, added emphasis will be placed on this special study class as an opportunity for those who can give some time to the study of Japanese History.

History Lectuers at the Language School

In order to meet the special needs of a larger number of Language School Students, a Special Class in Japanese History

was conducted on Fridays at 1 P.M. at the Language School through the Winter Term by Dr. S. H. Wainright, General Secretary of the Christian Literature Society. Dr. Wainright's lectures on various important phases of the Tokugawa Era of Japanese History have done much to stimulate interest and open up larger horizons of thought and study for those who have been reading the reference text used, Gowen's "An Outline of Japanese History". This class, which is also open to the public, will study Modern Japan in the Spring Term.

The Extension Department

Following the death of Mr. T. Sawaya in November last, Mr. K. Ojima gave up his work as a regular teacher in the Language School in order to take charge of the Extension (Correspondence) Department. About 125 students in various parts of Japan are enrolled as First, Second and Third Year Students in this Extension Department. The former name, Correspondent Department, was changed to Extension Department in order to indicate more clearly that the attempt is not made to *teach* the Japanese language by correspondence, but rather to furnish carefully graded lesson material together with instructions for the living Japanese teachers, who, with their students, carry on their work in cooperation with the Japanese Language School.

The Mott Meetings

William Axling

The arrangements for Dr. Mott's visit to Japan have taken tentative form. He is scheduled to arrive in Kobe March 31st and will speak there that day in a Union Easter Service. April 1st to 3rd he will hold a conference at Gotemba for Y.M.C.A. workers. April 4th and 5th will be given to various meetings in Tokyo under the auspices of the Y.M.C.A.

April 6th at 2:00 P.M. a Welcome Meeting under the auspices of the National Christian Council will be held at the Okuma Kaikan. This meeting will be open to all who wish to attend. In the evening a Public Lecture Meeting will be held at the Seinen Kaikwan at Aoyama. On this occasion Dr. Mott will give a special message to young people.

Sunday April 7th Dr. Mott will speak at the Tokyo Union Church in the afternoon and at a Public Mass Meeting in Yokohama in the evening under the joint auspices of the churches of that city.

April 9th and 10th will be devoted to a conference at Kamakura under the auspices of the National Christian Council. April 11th to 13th a conference under the same auspices will be held at Nara.

The plan is for the regularly elected members of the Council to attend the conference nearest their places of residence. In addition to the seventy-six members of the Council twenty-four Christian leaders will be invited to attend. Because of financial reasons it is necessary to limit the attendance at the two conferences to one hundred, sixty-five at Kamakura and thirty-five at Nara.

On the evening of April 13th, Dr. Mott will address a Public Mass Meeting in Osaka under the joint auspices of the churches of that city. Sunday the 14th, he will be the speaker at a similar meeting in Kyoto. It is possible that he may spend half a day, April 15th, in meetings at Kumamoto.

April 16th Dr. Mott will spend at Fukuoka in a special meet-

ing for the Christian workers of that and nearby cities. That evening he is scheduled to leave for Korea.

SUBJECTS FOR DISCUSSION AT KAMAKURA AND NARA

I. Questions Relating to the Chnrch of Today

Major Question:

The promotion of church union and the related question of union among mission organizations.

Minor Questions:

1. The reorientation of the Church and the perfection of its inner life.
2. The new attitude toward religion in Japan and the church's responsibility and programme.
3. The present social unrest and the church's attitude and mission as it faces this situation—covering the areas of the thought life, economic and morals.

II. Relationships Regarding Mission Organization

Major Question:

Questions relative to the Relation of the Japanese Church and Mission Organizations.

Minor Questions:

1. Policies regarding the work of missionaries.
2. The work of missionaries as specialists.
3. The number of missionaries needed.

III. Policies in the Field of Evangelism

Major Questions:

1. The Christianization of Industry.
2. Practical Methods in rural evangelism.
3. Evangelizing the Nation's Youth.

IV. Questions Regarding the Work of the National Christian Council

Major Question:

The Council's Present and Future.

Minor Questions:

1. The Christian Headquarters' Building.

2. Methods of setting up machinery for survey work.
3. Regarding relations with the Korean Council.
4. Regarding Co-operation with the China Council.

V. Questions Regarding Christian Education

Major Question:

Union in Theological Work.

Minor Questions:

1. The Publication of Christian literature (The Christian Literature Society).
2. The Organization of a Christian Library.
3. Regarding Women's higher education.
4. Increasing the number of and making more efficient our Christian schools.
5. A system of scholarships for the training of leaders.

It is earnestly hoped that these meetings and conferences may be made creative and dynamic through the passionate intercession of Christians all over the Empire.

Dr. Mott in China

Word from the China Council says that they are planning to hold the regular Annual Meeting of their Council, covering a period of six days, during Dr. Mott's visit there. In addition, they are arranging four regional conferences lasting four days each.

The Christian Literature Society of Japan

A. C. Bosanquet

It may be that some readers of the *Quarterly* do not know exactly what the personnel of the C.L.S. is, or the relative proportion of its Japanese and foreign elements, so we here give the officers for 1929.

ADMINISTRATIVE OFFICERS:

General Manager and Head of Publishing Department, Dr. S. H. Wainright.

Sales Manager, Mr. K. Matsuno.

Treasurer, Mr. George Grant.

Head of Department for Women's and Children's Work, Miss A. C. Bosanquet.

EXECUTIVE COMMITTEE:

Messrs. Chiba, Ebisawa, Holtom, Iglehart, Jorgensen, Kozaki, Nagao, Reischauer, Rowland, Sekine, Tagawa and Young.

Chairman, Dr. Y. Chiba.

Vice-Chairman, Dr. G. M. Rowland.

Minutes Secretary, Miss Z. C. Lemley.

The newest C.L.S. publication is *Marx or Jesus, Which?* by Rev. P. G. Price, pp. 56. Price 35 sen. This little book is one to use widely *now,* for the questions it deals with are seriously troubling or fascinating or confusing many people, especially students, to-day. Just before writing these notes, we heard it warmly commended, not for anything particularly novel, but for its clear, helpful presentation of the problems it takes up, showing as it does the contrast between Marx and Jesus Christ, as regards their methods, their ideals, and the spirit which animated each of them.

Another new book is *The Evolution of Judaism* (Kirisutokyô no Junbi to nareru Yudayakyô no Hattatsu), pp. 204. Price ¥1.50. By Dr. Learned. This is Dr. Learned's latest book, sent to the press about the time he was leaving Japan. It shows how Jewish history and prophetic teaching prepared the way for Christianity,

the Old Testament leading up to the New. It is a study of foundations, very valuable for the encouragement of a right and intelligent use of the Old Testament, and to show its gradual revelation of truth and how much we owe to it.

Mr. H. W. Johns, who has been Sales Manager in the Christian Literature Society since the merger, and who was for many years Manager of the Methodist Publishing House, left for England toward the end of March. While it is Mr. John's furlough time, he has retired from the Kyobunkwan. He was given hearty and appreciative farewell receptions before leaving. He will join Mrs. Johns and the children who returned to England more than a year ago.

Abolition of Licensed Prostitution

The last number of the Quarterly went to press before the full results of the drive against commercialized vice in the prefectures was known. During the month of December the fight to secure legislation looking toward abolition was carried on in seven prefectural assemblies, and memorials were actually passed in four cases, in Saitama, Fukui and Fukushima by a unanimous vote and in Akita by the casting vote of the chairman. This was indeed a notable victory and one that is having an effect in very varied circles. It was the first break in recent years in the solid wall of opposition to this movement. At the New Year Prayer Meeting on the morning of Jan. 1st at Sendai, the leader, former editor of the leading newspaper of that city, said that from the Christian point of view this victory was the outstanding event of the past year.

In Okayama ken a bill was presented only to be defeated. At first 27 out of 37 members had promised support, but owing to a very determined opposition on the part of the brothel keepers, who declared that they would themselves take steps to change their business, supporters dwindled and the measure did not pass.

In Nagano ken the governor took the step of abolishing the taxes levied on the women in the licensed quarters. Interpreted in a favourable light this may be said to be the first step toward abolition. In the assembly the fight was prolonged until the very last day, the proposed bill becoming a sort of political football between the various parties and factions, so that when the keepers came along with a memorial pledging themselves, as in Okayama, to take steps to close out the business, the sponsors of the bill decided to postpone presentation for one year to give the keepers a chance to implement their promise. A general meeting of the keepers in the prefecture, over 200 in number, is called to meet in Shiojiri during April to consider this matter.

The idea of the keepers, not in Nagano alone but all over the country, seems to be to change the status of the women to that of geisha or waitress and carry on much as before. As a matter

of statistics the number of licensed women is steadily falling while that of the geisha is mounting. The Abolition forces must give close attention to this point for such a tendency is quite the reverse of a gain.

During January the Kyoto Abolitionists in a whirlwind campaign of only three days secured 7,730 signatures to their petition. This petition was presented to the chairman of the prefectural assembly on the 15th. On the 19th a memorial was presented in the assembly calling for abolition of the licensed system, though from the first there was no hope of its passing, for out of 41 members of this notable assembly were not 10 actually themselves brothel keepers, and were not 15 others indirectly connected with the traffic. One of these, when the abolition memorial was presented, moved an amendment that this was a subject rather for the Imperial Diet and the memorial was shelved for the year at least. But the last has not been heard of the matter in Kyoto.

So we have to record four victories and three defeats, but even in the latter cases much progress was made and new ground occupied. This is a matter of education and of mobilizing public opinion and that will take patient effort over a number of years.

Abolition petitions were circulated in thirteen prefectures last fall with the following results—

Okayama	3,500 signatures
Osaka	3,000
Kyoto	7,730
Aichi	2,500
Shidzuoka	8,500
Kanagawa	2,500
Tokyofu	10,800
Yamanashi	2,500
Ishikawa	500
Fukui	3,000
Nagano	43,400
Hokkaido	600
Hyogo	???
	88,530 signatures

To this total must be added 15,000 names secured on Haisho Day by the Purity Society and addressed to the Imperial Diet. In this way the public opinion of the country is making itself vocal. So

much for the work in the prefectures.

An attack has been made from two angles in the Diet just closed. Dr. Isoo Abe supported by Messrs. Hoshijima and Uchigasaki presented a bill calling for the gradual limitation of the licensed system in preparation for its total abolition in 1925. Messrs. Miyake, Hoshijima and Ide also presented a memorial to much the same effect. Both were referred to committees of the Diet for study and report. Dr. Abe's bill was out-voted in committee while the memorial was still under consideration when the Diet closed on March 26th.

Newspaper comments were most interesting and mostly in favour of the Abolition measures. One vernacular paper made the comment that the Diet as at present constituted was not worthy to deal with such a moral issue. Another, that the proletarian parties supporting as they did this bill and the Temperance bill might better be called the 'Christian parties'. The 'Times' reference was typical of most of the papers, ending with the paragraph, —"It is hard indeed to clean up a system which is so well intrenched (having referred to the situation in the Kyoto Assembly), but we believe that sooner or later the licensed houses will go."

Looking forward. When it is considered that this Abolition movement as a practical political movement has a history of only seven years it will be seen that it has made great strides, and that it is gathering back of it public opinion in a most satisfactory manner. Plans are already in hand for the work of the present year. Abolition societies have been formed in Niigata ken and Ibaraki ken since the opening of the year. In Ishikawa and Miyagi committees have been set up looking to the formation of such societies. It is confidently expected that Toyama, Mie, Shiga and Hyogo ken will fall into line this year. It remains to extend the movement into Kyushu, Shikoku and the Sanyo in the South and into Tohoku and the Hokkaido in the North. The Haisho Remmei, 500 Shimo Ochiai, Tokyofu will be glad to hear from any who desire to assist in pushing this movement in their respective provinces. Much new literature is being made available and assistance will be rendered by the Remmei in other directions as well.

E. C. HENNINGAR.

Personal Column

J. K. Lynn

NOTE.—Items for this column should reach Rev. John K. Linn, 921 Shimo Saginomiya, Nogata Machi, Tokyo Fu, by the 10th of June. Contributors will greatly oblige by drafting items in the form used below.

New Arrivals

COLLINS. Nov. 23rd Miss Mary D. Collins (M.E.C.) to 4 Aoyama Gakuin, Tokyo.

GERRISH. Nov. 23rd Miss Ella M. Gerrish (M.E.C.) to 4 Aoyama Gakuin, Tokyo.

NALL. Miss Ruth E. Nall (R.C.U.S.), graduate of Chicago Music College, to teach music in Miyagi College, Sendai.

Arrivals

ACOCK-ALLEN. Miss Winifred Acock, of Yokohama, and Miss Thomasine Allen, of Sendai, are expected to arrive on the Shinyo Maru, April 12th. Miss Allen recently received the degree of M.A. from the University of Chicago. (A.B.F.).

ALBRECHT. January 4th Miss Helen R. Albrecht (M.E.C.), from furlough to Fukuoka Jo Gakko, Fukuoka.

BERRY. Dr. A. D. Berry (M.E.C.) arrived January 3rd after having spent over a year in America in the interests of Aoyama Gakuin.

CHASE. November 23rd Miss Laura Chase (M.E.C.) from furlough to 4 Aoyama Gakuin, Tokyo.

COLTON. Miss Colton, of the M.S.C.C. Oriental Mission Staff, Vancouver, has come to Japan for a two years' study of Japanese language and work. She is living at present with Miss A.M. Henty, Tsukishima, Tokyo.

GAMEWELL. Dr. Frank D. Gamewell, for the past four years Associate Secretary for Eastern Asia of the Board of For-

eign Missions of the M.E. Church, recently passed through Japan en route to China on Mission business.

GWINN. Miss Alice E. Gwinn (A.B.C.F.M.) is expected to arrive on April 5th from furlough to resume her work at Doshisha Girls' School, Kyoto.

HACKETT. Mr. and Mrs. H. W. Hackett (A.B.C.F.M.) and family, from furlough, on February 21st. Mr. Hackett resumes his work as Treasurer of the Japan Mission of his Church.

MACCAUSLAND. Miss Isabelle MacCausland, L.H.D. (A.B.C.F.M.) is expected to arrive early in April from furlough to resume her work at Kobe College.

NACE. Rev. I. G. Nace (R.C.U.S.) and family are expected to arrive in Yokohama on April 1st. Their address will be: 12 Higashi Dote Machi, Kame-no-cho, Akita.

Nash. Miss E. Nash, retired C.M.S. missionary, in February to continue evangelistic work in Sanindo, Miss Nash will probably reside in Hamada.

NUGENT. Rev. W. Carl Nugent (R.C.U.S.) and family are expected to arrive on April 12th to reside at 31 Torii Machi, Aizu-Wakamatsu.

PAINE. September 21st Miss Mildred A. Paine (M.E.C.) from furlough to 55 Shimo Negishi, Shitaya Ku, Tokyo.

READ. Dr. Rachel Read returned to Tokyo on February 22nd, after an extended visit to the United States.

RYDER. Miss Gertrude E. Ryder (A.B.F.), of the Young Womens' Dormitory, Yotsuya, Tokyo, returned from furlough on March 8th. Miss Ryder studied at Gordon Bible College, Boston, during part of her furlough.

TROTT. Miss Dorothea Trott (S.P.G.) will return to St. Mary's Hostel in April after furlough.

WAGNER. September 14th Miss Dora A. Wagner (M.E.C.) from furlough to Womans' Christian College, Iogi Machi, Tokyo Fuka.

WRIGHT. Miss Leola Wright arrived on March 8th for an extended visit with her aunt, Miss Clara A. Converse, who was for many years Principal of the Soshin Jogakko, Kanagawa, Yokohama.

Departures

ALEXANDER. Rev. R. P. Alexander (M.E.C.) and family

have left for Canada by way of the ports and Europe. Two elder daughters, Frances and Mary, had been visiting their parents since last summer.

ALEXANDER. February 19th Miss V.E. Alexander (M.E.C.) of Sapporo, on furlough.

ARCHER. Miss A. L. Archer (M.S.C.C.) of Ichinomiya, will sail for home by the "Korea Maru" from Kobe, April 24th.

BAKER. In April, Miss E. M. Baker (C.M.S.) of Poole Girls' School, on furlough.

BIXBY. Miss Alice C. Bixby (A.B.F.), formerly of the Hinomoto Jogakko, Himeji, but temporarily serving at Soshin Jogakko, Yokohama, expects to leave for furlough early in April.

BOYD. Miss Helen Boyd (S.P.G.) is returning to England on furlough in March.

COBB. Rev. and Mrs. E.S. Cobb (A.B.C.F.M.) to America on furlough by way of Palestine and Europe. Their sons, Scribner and William graduate this summer from Amherst and Yale respectively.

COREY. Rev. H. H. Corey (M.S.C.C.) and family of Okaya, are leaving Japan in April for their new field of work in Hilo, Hawaii.

CURRY. January 3rd Miss Olive Curry (M.E.C.) of Hakodate, called home on account of the illness of her mother.

DAVIS. December 6th Miss Lois L. Davis (M.E.C.) of Nagasaki, on furlough.

DAVIS. Miss Mabel Davis (W.U.), who has been teaching in Doremus School, 212 Bluff, Yokohama, for the past few months, has been called home by the illness of her mother.

GARMAN. Mrs. C. P. Garman (C.C.) is leaving in April on furlough, antedated slightly because of the serious illness of her mother. Mr. Garman and the family will leave in June on regular furlough.

HANNAFORD. Rev. H. D. Hannaford (P. N.) and family, of Tokyo, on furlough via Siberian R.R., starting April 9th.

LEININGER. Rev. Albert A. Leininger (E.C.) and family expect to sail April 30th on the S.S. "President Madison" for furlough in the United States. Home address: Mohnton, Pa.

MANDER. Miss Mary Mander (S.P.G.) is returning to England on furlough in March.

PLACE. March 18th Miss Pauline A. Place (M.E.C.), of Ao-

yama Gakuin on furlough.

POLE. Miss Hilda Pole (Church of England) returns to England in April after doing temporary work at St. Mary's Hostel (S.P.G.) during Miss Trott's furlough.

RUSSELL. March 18th Miss M. Helen Russell (M.E.C.) of Hirosaki, on furlough.

RYDER. Rev. S. W. Ryder (R.C.A.) and family will leave on furlough, sailing from Shanghai April 30th on the S. S. "Coblenz" via the ports and Europe. Their address from September will be: Union Theological Seminary, New York City.

SEYMOUR. Miss Seymour, who taught in Doshisha Girls' School, and who is now living at the Kyoto Y.W.C.A. will leave Japan sometime this spring.

STETSON. Rev. and Mrs. Clifford R. Stetson (U.G.C.) expect to sail April 30th on the "President Madison" for furlough in America.

WINTER. Mrs. Annetta H. Winter (R.C.U.S.) and son Richard, resigned, to their home at Prospect, Ohio, U.S.A.

Changes of Locations

ANDERSON—HERTZLER. Miss Irne Anderson and Miss Verna Hertzler (E.C.) to 500 Shimo Ochiai Machi, Tokyo Fu.

BASSETT. Miss Bernice C. Bassett (M.E.C.) from Aoyama Gakuin to Sapporo.

BYLER. Miss Gertrude M. Byler (M.E.C.) from Hakodate to Hirosaki.

HOWEY. Miss Mary E. Howey (M.E.C.) from Aoyama Gakuin to Hakodate.

Births

IGLEHART. On February 2nd, to Dr. and Mrs. E.T. Iglehart of Aoyama Gakuin, a son, Charles Stewart.

WILLIAMSON. On February 8th, at Koriyama, Fukushima Ken, to Rev. and Mrs. Everette Williamson (E.C.) a son, Lowell Everette.

Deaths

HAIL. Rev. J. B. Hail D.D. (P.N.), at Wakayama, Dec. 20,

1928, aged 82, and for nearly fifty one years a missionary in Japan.

RUSSELL. Miss Elizabeth Russell (M.E.C.), founder of Kwassuie Jo Gakko, Nagasaki, in 1879, died at Delaware, Ohio, September 6th, 1928.

Miscellaneous

AKANA. Mrs. Catherine Akana becomes a full member of the Japan Mission of the A.B.C.F.M., taking up the work formerly carried on by Miss Howe at Glory Kindergarten and Training School, Kobe.

BENNINGHOFF. The furlough of Dr. and Mrs. H. B. Benninghoff, (A.B.F.), Tokyo, has been prolonged until summer. For the present semester Dr. Benninghoff is acting as head of the Department of Religion at Hillsdale College, Hillsdale, Michigan.

The engagement of their son, Mr. Merrell Benninghoff, Americ- Vice Consul at Tokyo, to Miss Edith Averill, of Canadiagua, New York, has been announced.

BOWMAN. The Japan Mission of the Reformed Church of the United States held the initial celebration of its Fiftieth Anniversary on March 8th, 1929. The guest of honor was the Rev. J. C. Bowman D. D. President Emeritus of the Theological Seminary of the Reformed Church at Lancaster, Pennsylvania.

BURNHAM. Dr. F. W. Burnham, President of the United Christian Missionary Society, Indianapolis, Indiana, and Mrs. Burnham spent the three weeks from February 11th to March 5th, in Japan visiting the work of the U.C.M.S. They had also visited the churches of Christ in Australia, New Zealand, India, Philippine Islands, and China.

CLARK. Mr. Francis O. Clark (Y.M.C.A.), new Foreign Secretary for Korea, arrived in Yokohama on the "President McKinley" on March 4th and visited Missionary friends in Japan on his way through.

HEPNER. Rev. C. W. Hepner (L.C.A.), of Osaka, who during furlough has been doing graduate work at Yale University, has, together with Rev. H. Inadomi, of Kyushu Gakuin, been appointed to represent the Japan Lutheran Church at the Second Lutheran World Convention to be held in Copenhagen, Denmark, beginning June 26, 1929.

NISHIO. Rev. Kotaro Nishio, head of the Evangelistic Department of the Kumiai Kyokwai, has been seriously ill in Tokyo since the first of February.

STEADMAN. Rev. and Mrs. F. W. Steadman (A.B.F.), formerly of Morioka, are temporarily located at 170 11th Ave. Seattle. Mr. Steadman is doing part time work in connection with the Japanese Baptist Church in Seattle, but hopes to be able to return to Japan within the year.

New Arrivals

CRAWFORD. Rev. Vernon C. and Mrs. Crawford of the Southern Pres. Mission arrived at Yokohama March 4.

JEAN. On 25th January, Miss Frances Edith Jean, (P.E.), Trained Nurse, to work at St. Barnabas' Hospital, Osaka.

Arrivals

NICHOLAS. Rt. Rev. Shirley H. Nichols, Bishop of Kyoto, and Mrs. Nichols (P.E.) and their four children expect to arrive at Yokohama, 15th March, on the Tenyo Maru, from furlough in the U.S.A.

SMITH. The Rev. P. A. Smith and Mrs. Smith (P.E.), of the District of Kyoto, expect to arrive at Yokohama, 18th March, on the S.S. Pres. Grant from furlough in the U.S.A.

McGRATH. Miss Etta S. McGrath (P.E.), secretary to the Bishop of Kyoto, expects to arrive at Yokohama 1st April, on the S.S. Pres. Cleveland from furlough in the U.S.A. She will be accompanied by her sister Mrs. E. H. Wells of New York.

SCHERESCHEWSKY. Miss Caroline E. Schereschewsky (P.E.) of Nara expects to arrive in April from furlough in the U.S.A.

Departures

PAINE. Miss Margaret R. Paine (P.E.) of Kyoto left 24th December for her home in Miami, Fla., called to the bedside of her mother.

Change of Address

REMBERT. Miss Sallie Rembert (P.E.) of Kyoto from Muromachidori Shimotachiuri Sagaru, to Koromonotana dori Demizu Agaru, Kyoto.

THE
JAPAN CHRISTIAN QUARTERLY
(Formerly "The Japan Evangelist")

Vol. IV **JULY, 1929** **No. 3**

Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or the Federation of Christian Missions under whose auspices the magazine is published.

EDITORIAL

Dr. John R. Mott

Dr. John R. Mott might truly say, "The world is my parish". Others have declared this as an ideal. He has made it actual. He has embraced the world in his travels and in his Christian service. It would be extremely difficult to classify a man like Dr. Mott. No one living occupies a place exactly like his. He is evangelist at large to every part of the earth. He is apostolic delegate from the home base to all mission fields. He is envoy extraordinary, bearing the message of Christ, to larger than Christian audiences wherever he goes. He is Christian apologist to the youth of the world, meeting effectively their spiritual aspirations and intellectual difficulties and stimulating heroic decisions on the part of many.

Dr. Mott has just completed his seventh visit to Japan. He came first in 1896-97, more than thirty years ago. The foreign missionaries are as accustomed to his coming as they are to the recurrence of their furlough times. He is a familiar figure in their landscape. There are many who tour the world, but Dr. Mott is persevering. His early slogan, "The world for Christ in this generation", though no longer sounded from the platform, is still a living ideal with him in purpose and action.

In truth this ideal best sums up Dr. Mott's message. The times in which we live are momentous. He never speaks without leaving that as an impression. The days upon us are decisive for

good or for evil for the distant years to come. He is essentially a preacher of the "Day of the Lord" as were the ancient prophets of Israel. Not indeed the return of Christ, nor the final judgment is his theme. The Day of the Lord with him is this particular moment in the history of the world. It is a time of consummation when the decisions of the present will change the far reaching future.

In his concrete place, Dr. Mott everywhere in his travels has a footing because of his connection with the Young Men's Christian Association. And besides, he has superinduced a loose organization upon the mission fields which serves to give him contact with representatives of various Christian bodies. So far as his work is concerned, this last organization is but a scaffolding. His permanent and enduring contribution will lie beyond it.

There are two notes sounded by Dr. Mott. One is for a wider sympathy and the other is for a sober and realizing sense of the issue God has with this generation. As for the first he is the most noteworthy interpreter of that aspiration for a wider friendship characteristic of our times. His efforts to this end have not always commanded assent. The wider contacts he has aimed at, it is thought, have been at the cost of convictions. Yet it must be said to his credit that he has worked for the realization of unity within the broad lines of Christian fellowship. Even his idealism with regard to race reconciliation has had for its context differences of race within the Christian communion. Tolerance, therefore, with him has not exceeded its due bounds. And furthermore, the feeling some have had that his emphasis at times has been one sided will be modified when Dr. Mott's attitude is contrasted with the opposite extreme, with that fatalistic separation of races by an abyss which, it is claimed, can never be bridged. Again his favorite expression about the "pooling of experiences" should not be misconstrued. He is not thinking of a gain through others' losses. Nor is it competition he is seeking to do away with.

He would create occasions for the mutual sharing of one another's experiences, whereby all might be enriched through the wisdom of each. Some may look upon this as they do upon the missionary's undertaking, as a sublime but impossible task. And it is true that the best contribution to the general good is most often made by those most devoted to their own particular field. Yet the dream of greater unity in Christendom, however different

our conceptions of what that unity should be, does give to us a keener sense of reality. Therefore it is not altogether an airy fabrication. It answers to growing experience.

The true estimate of Dr. Mott's world-wide efforts will occur to one if his labors be seen from a little different point of view. If one should say that he has domesticated the exotic he would use a formula not inapplicable. The interest of most people in the wider world is a matter of romance. The picturesque and strange awaken a sympathetic imagination. Dr. Mott does not find material for imaginative interest in his endless travels and in his indefatigable labors. His aim, to which energy and laborious efforts have been devoted, is to make every neighborhood familiar with humanity, and humanity familiar with every neighborhood, and the presupposition of all his efforts to this end has been a common need of Christ essential to men everywhere.

Dr. Mott's tactfulness has been the subject of remark wherever he has gone. Yet from the time of his first visit until the present day his message about matters of moral concern has been consistently set forth. He has not been molded by the ever changing external circumstances to which his life has been subjected. He has not yielded to the varied impressions made upon him in unending journeys and in numberless situations. His wide sympathy has not been at the expense of moral courage. In truth Dr. Mott is essentially a prophet. He is a man who speaks for God as a faithful witness. A Japanese leader remarked to us that "Dr. Mott, unlike some foreign Christian leaders, was uninfluenced by the presence of the great or by the occasion on which he spoke. Even at banquets, he was under no fear of giving offense, but declared the truth with a courage both admirable and surprising."

So, while the field in which Dr. Mott has cast his lot, calls for tactfulness and conciliation, yet as a matter of fact his ministry has been one of positive affirmation. And this is not only true as regards personal religion and the claims of the moral law, but it is likewise true as regards his ecclesiastical attitude. Though a layman he has exhibited interest in church order as well as in Christian faith. What he has emphasized most is the necessity on the part of the Church to reconsider its own position. Two things have made this necessary. The Foreign Missionary movement has made it necessary. The changed conditions of the world have made it necessary. Dr. Mott does not direct discussion to

particular essentials of union, but rather seeks to give the Christian mind of our times a certain direction. He leaves to others the solution of the problems involved. Yet here again it is to his credit, as a leader, that he has occupied Christian ground. In the discussion of a wider fellowship, he does not depart from the Master's words, "On this rock will I build my church".

The Rural Problem

There will be found in the present number an article on the Rural Problem as a world wide question. On this subject, many are now seriously thinking. For a long time it was the condition of the factory laborer which evoked sympathy. Now it is the farmer's lot which appeals to benevolent minded people everywhere. The problem of the farm is overshadowing that of the workshop. Hence we hear much of the rural problem. The misery of the farmer's lot is not in the conditions under which he must toil. He does not sacrifice the light of the open day as do the workers in the dark mining pits beneath the ground. He does not breathe an atmosphere tainted with poison, as often in a workshop, but lives where fresh breezes sweep over the landscape.

What is it then that constitutes the rural problem. The answer some would give to this question is, that the number of the rural population increases, while the size of the farms decreases. The result is that a tide of migration sets in from the rural districts to the city. This is regarded as fateful. So one of the slogans is, "Back to the farm". Another is, "Stay on the farm". Still another is, "Regard the soil as sacred". Yet these slogans must be accepted with some qualification. If by the sacredness of the soil we mean that the people should not leave it, we are proclaiming an ideal not grounded in the order of things. Humanity began in a garden but in the end finds itself in an ideal city with gates of pearl and streets of gold into which nothing that defiles can enter.

Indeed the movement of population from the country side to the city is the solution rather than the creation of a problem. The modern trend is from agriculture to industry. Population in Japan has doubled in recent years. Yet the standard of living has risen. The Japanese generally are better off now than they were in the Tokugawa days. That is because of the trend of migration toward the cities. It is because of the industrialization of the nation. It has contributed to the growth of civilization and the enhanced greatness of Japan, that vast numbers have been called from the farms to technical pursuits and to productive industry.

The movement of population from the country to the city

brings relief to the farmer by keeping down the number of people who must subsist on the soil. Then there is another side to this question. The population in the country is the source of vigor for city life. Without continual replenishment from the country-side the cities would perish. The physical stock of the nation is bred next to the soil and imparts endurance under the stress and strain of city life. The rural problem therefore cannot be a question of the distribution of population. It cannot be purely that. So we must find it in other phases of rural life.

Are we to accept the implication of Millet's painting of a brutalized toiler and of Edward Markham's poem entitled, "The Man with a Hoe":—

"Bound by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world".

It was not fatalism the poem was intended to teach. For Markham asks:

"Is this the Thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
And feel the passion of Eternity?"

Even a warning is sounded by the poem that it will not fare well with those, in the day of whirlwind, "who shaped him to the thing he is". If it be not occupation that dooms the farmer to the downward look, what is it? It scarcely answers the question to ascribe the emptiness of the peasant's face to the world's blind greed. There is something in the isolation and in the toilsome hours to which the doom resting upon the rural side is owing. We must start first of all with the conviction that men on the farms may feel the "passion of Eternity". And we must also believe that even the country side can give back the "upward looking and the light". Indeed there are more hopeful conditions now than ever before as regards culture in the country districts. The city is being countryfied and the country is being cityfied. Advantages of the city are enjoyed in the country. The advantages of the country are shared by dwellers in the city. The potentialities of the higher life will not be denied to the farming population. In truth the country-side may become the home of culture as now of physical vigor for the nation. We may change our minds

about the relative value of intellectual attainments on the one hand and ethical virtues on the other hand. We may come to think less of ideas and more of moral attainments. The introduction of machinery is bringing leisure to the rural population. Leisure is the negative condition making possible the cultivation of the higher life.

By planting the village church everywhere, a great contribution may be made to the solution of the rural problem. The church as a school, as a social center, as a retreat is without equal among all the institutions established by man. By means of the church the "passion of Eternity" is awakened in the breast of the peasant, as in the heart of those who walk under the glare of the electric light. It is the church that can afford a meeting place for common interests and inspiration, for that fellowship which the city more easily provides than does the country.

A word may be added, however, about the practical helpfulness the Foreign Mission movement might extend to the rural population. Medical and educational missions have to their credit ministries of great helpfulness. In this country the agricultural population has derived no practical benefit from the Foreign Missionary movement. There can be no reason for not exhibiting the unselfishness of Christ by adding to the mission force men who are capable of helping the farmers work out their practical problems.

The Summons to a Larger Evangelism

(Report of an address by Dr. John R. Mott, Chairman of the International Missionary Council, given at the Conference of Christian Workers in Kamakura in April, 1929).

During my recent journeys, which have taken me to all but one of the continents of the world, I have everywhere heard in unmistakable terms the summons to a larger evangelism. In no country have I heard this call in louder and clearer notes than here in Japan. By larger evangelism I have in mind not only the numerical or quantitative aspects of the subject, but also, and even more, the intensive or qualitative. Expressed quite simply this means to make Jesus Christ known, loved, trusted, obeyed and exemplified in individual life and in human relationships. Beyond question, this is the work most needed. In far too many cases it is the work relatively most neglected. It constitutes preeminently the most important, the most highly multiplying, the most enduring activity in which Christians are called upon to engage. Is it not also the most Christlike of all human ministries?

Surely the leading of men into reasonable and vital faith in Christ and then influencing them to extend His sway in the whole range of individual life and social relations was central in the mind of Christ Himself. When He announced, "I am the Way, and the Truth and the Life", He left no room for doubt among His followers upon this point. When He proclaimed that He "came to seek and to save that which was lost" He revealed His governing purpose, and at the same time, the purpose which should dominate His followers through all generations. When we hear Him saying that He "came not to be ministered unto, but to minister, and to give His life a ransom for many", we find ourselves in the presence of the most profound mystery as well as the most significant reality. When we listen to His stupendous claim, "I came that they may have life, and may have it abundantly", we recognize that we have a message which will satisfy the deepest longings of the human heart and meet the greatest needs of the human race. When we hear His command,

"Go ye into all the world, and preach the Gospel to every creature," it is well that we remind ourselves that as in the case of all His commands, this is not optional but obligatory; moreover, that the language in its essential meaning is not subject to any two interpretations. For example, does "go" mean "stay"? Does "ye" include Christians now living or not? Does "Preach the Gospel to every creature" mean to repeat it over and over again to those who have the opportunity of hearing and accepting it, whether they will or not, whereas vast multitudes in almost every area of the world are not afforded the opportunity? When giving His parting instructions before the cloud received Him out of the sight of His followers, He gave equally explicit and binding instructions in the word, "Ye shall be witnesses unto Me" throughout the world. "Ye", speaking to the Christians throughout the ages, "shall be witnesses unto Me". What is the function of the witness? Is it simply to sit still and to say nothing? Is it not rather to testify concerning the things which he knows either as a result of personal experience or of personal observation? Again, as we hear Christ saying to some of His early disciples, "Follow Me, and I will make you fishers of men", we find revealed not only His desire for those who would come after Him, but also the method underlying the most natural and fruitful expansion of His Kingdom. In view of utterances like these, which could be greatly multiplied, can we question that the work of evangelization in its most comprehensive and profoundly pervasive and penetrating sense was central in the purpose and program of our Lord Jesus Christ?

Making Christ known and His will pregnant in all life and human relations has been foremost in the thinking, planning and action of Christian workers in those fields and at those times where and when the Christian religion has been manifested in its purest form and has worked with the greatest transforming and world-conquering power. This indisputable fact, the more we ponder it, should serve as an added summons to Christian leaders today to lend themselves with all the power of initiative and all the influence they possess to large and more productive plans and sacrificial efforts to widen the limits of Christ's Kingdom.

We must hear and heed such a call when we remind ourselves of the comparatively small numbers who are being won today to full allegiance to Christ. When I contrast the numbers who are

being thus won in your field with the results which were being achieved at the time of my first visit thirty-three years ago, I find, as you must, substantial ground for encouragement and for rejoicing; but when with you I contrast the numbers who are now being led into belief and fellowship with Christ with the vast numbers on every hand who are not being won, then I must admit that we should be driven to our knees in penitence and in prayer for a fresh sense of mission that we may actually do the work of evangelists. It has been most solemnizing to learn that in certain quarters of the field there has been an actual shrinkage in church membership.

Still louder is the call which all attentive ears must hear to press the vitally productive work of evangelism, when we lift up our eyes and behold all around us the great numbers within the sphere of our influence. In none of my preceding six visits to your field have I found the doors so wide open to wisely planned and well directed evangelistic effort as I do at present. Moreover, as we look through these open doors and pass through them we find to a remarkable degree all classes and conditions of men wonderfully accessible to such friendly and constructive ministry. It is most encouraging to find the multiplying evidences of interest as manifested by inquiry. Is it not true also that men are today responsive to the note of reality wherever they hear it? The longer I have lingered in your field, and the more intimately I have entered into conversation with your most discerning workers and observers, the more strong and vivid has become the impression that there are fields all over Japan which are literally dead-ripe unto harvest.

Do we not hear the summons to a larger evangelism as we listen to the deep undertone of the need of men all around us? I challenge you to quiet your souls and to think for a few moments of individuals who today are living without Christ. Think of those who are living worldly, proud and selfish lives. Think of those who are living indifferent, apathetic and unresponsive lives. Think of those who are living narrow, contracted, withering, atrophied lives. Or recall those who are living burdened lives—weighed down with impossible economic, social and moral weights and handicaps. Again think of those who are living fiercely tempted lives in the very vortex of temptations which are tending to blast character. Think, yes, feel with a heart

of sympathy for those who are living enslaved, defeated lives, and who are in the gloom of despair and discouragement. Think how many also are today living sorrowing lives—lives of utter loneliness, with no gleam of hope. In a word, if I may use what seems like a contradictory expression, think of those on every hand who in reality are living lifeless lives, and then remember again His marvelous word and provision—"I came that they may have life and that they may have it abundantly"; and that arresting word of St. James, "My breathren, if any among you err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death (that is, from separation from vitality), and shall cover a multitude of sins". In the presence of such indescribable need and in possession of such an aboundingly adequate Gospel, can we question that we are being called into the work of life-giving evangelization on a scale and with a quality the like of which we have never known?

We Christians should not permit ourselves to be oblivious to the designs and actions of the forces of evil which I observe are putting forth supreme efforts in your land as well as across the breadth of the entire world. Think of the magnitude of these forces of demoralization, deterioration, and disintegration; it is enough to stagger us. Think of their ceaseless activity; they take no vacations, Their activity is ceaseless like the working of the law of gravitation, and like gravitation their tug is always downward. Note also the ingenuity and enterprise of the leaders of sin's forces. Their worldly wisdom puts us Christian workers to shame. What marvelous adaptation of means to nefarious ends. Above all, we should be stirred as we contemplate the cruelty of the forces of sin and shame. They mean no good whatever. As in the case of Christ Himself, we His followers should be stirred to deepest depths with bitter indignation and vigorous hatred, and should declare and wage until death uncompromising warfare against everything which tends to disintegrate character and devitalize faith. Here, thank God, we employ not carnal weapons, but go forth clothed in the armor of light, well knowing that He that is in us is greater than he that is in the world.

We are living in an intense age. I question whether in any previous generation men have been so preoccupied or absorbed as at present. Many have their attention absolutely occupied with

love of money and with the processes of money-making. Still larger numbers have their minds and hearts filled and haunted with the tantalizing experiences of grinding poverty. What multitudes also on every hand are devoted with all their souls to pleasure-seeking in the midst of growing love of ease, luxury and softness. How many have their thoughts taken and their ambitions governed by the quest for worldly fame, political preferment or party advantage. It has been startling to me to find among you people so many whose brains are surging with the ideas of the more sinister forms of Communism. Under such conditions as these it will require something with the power of a tremendous attraction to arrest and hold the attention. This in itself constitutes an additional summons to the larger evangelism, because Christ and Christ only is able to meet such a situation. Has He not said, "I, if I be lifted up will draw all men unto Myself"—no matter how preoccupied and no matter how intensely absorbed they may be. When properly presented by life and word He, the irresistible Magnet, has never been known to fail to draw men unto Himself.

Coming among you I have been alarmed to find so many Christians, including not a few leaders, who seem to be depressed, disheartened and discouraged. They give evidences of being bewildered and uncertain as to the path they should take and as to the message they should proclaim. Some of them reveal a lack of sense of direction and sense of mission. Their attitude might be described in a word much used in the West the last few years, a word taken over from the French—"defeatism". By this is meant the attitude which invites defeat. In my judgment, based on experiences in different parts of the world, there is nothing comparable, in meeting and overcoming or completely changing this attitude and spirit, to the waging of aggressive evangelism accompanied by manifestations of the wonder-working power of the living Christ, the One alive for evermore, and the One who ever leads in triumph. In other words, the great need right now is that of present-day evidences of the reality and conquering power of Christ—indubitable proof that He not only was but that He also is, and that He is able to communicate Himself inwardly to men, and to work in and through them His marvels. Thank God our day is not wanting in such convincing demonstrations both in the realm of the individual lives of people now living and also in

the realm of social transformations.

It is well that we be solemnized with the reflection that churches which allow themselves to cease to be evangelistic will ultimately cease to be evangelical. I use this word evangelical not in the restricted sense of characterizing a particular party, as is true in some countries, but in the sense of recognition and expression of the Deity of our Lord Jesus Christ. How true it is that men may have their names on the roll of membership of churches which possess massive and true creeds, and yet by their lives and example they may totally belie such profession. "Why call ye Me, Lord, Lord" said Christ, "and do not the things which I say"! Thus the reality and vitality of our faith is involved in our attitude and practice with reference to the summons to a larger evangelism. As Archbishop Whately has said, "If my faith be false, I ought to change it, whereas, if it be true, I am bound to propagate it". In other words, if you and I have professed a delusion in acknowledging allegiance to Jesus Christ as Lord, we have nothing more important to do than to disavow such superstition or error, but, on the other hand, if we have professed the truth (and I am persuaded that we all stand ready to die for this cornerstone teaching of the Christian faith rather than surrender it), then let us be logical, let us be honest, let us be real, and devote ourselves with sincerity and conviction to propagating through word as well as life this dynamic, transforming and world-conquering truth. While my wife and I were visiting North Africa a few years ago we were reminded afresh that once over that vast stretch existed literally thousands of Christian churches and chapels having a creed as vital as any possessed by those of us here today; but they allowed themselves to become absorbed in their controversies and divisions, and they neglected to hold in its proper central prominence in their plans and activities the obligation to evangelize. Then the process of atrophy set in and they later became easy prey to the Moslem hordes.

As I come back among you on this particular visit I seem to hear more than ever before the summons to all who bear the Christian name to evangelize on a wider scale and with a more intensive emphasis than ever before, in order that we may enter into the heritage prepared for the church in this country by the working of God's absolutely never-failing laws. One of these laws is that of sowing and reaping, by which we mean, that after good

seed has been sown, and through the years properly watered and nurtured, and other favoring conditions of soil and climate have been provided there comes eventually the day of harvest. My repeated visits to Japan have impressed me that in the aggregate there has been sown all over this country a vast amount of seed. Generally speaking it seems to me that it has been good seed. I have no shadow of doubt that much of this seed has fallen on good ground and that it has been well watered—at times with tears. Under careful nurturing growth has gone forward. I hear in unmistakable terms the word of Christ Himself, "Lift up your eyes, and look on the fields that they are white already unto harvest". But in vain the widespread sowing of the best of seed, in vain the faithful watering and patient nurturing of the growing grain, unless when the day of ripening harvest comes, the workmen thrust in their sickles and gather the sheaves unto life eternal!

Another law which has been working with like certainty is that of Christlike living. By this we mean wherever with simplicity and humility Christ has been or is being lived we stand on the threshold of a possible expansion of His Kingdom. Here again, I am persuaded, that throughout your field there have been and are today innumerable examples of Christlike living—lives which would be totally inexplicable apart from Christ's relation to them. Such examples alone do not suffice. They may and do create hungerings and thirstings after righteousness, and awaken longings to know their secret. We do well to remember that faith cometh by hearing and hearing by the Word of God. Therefore, there must be those, and does this not include all who bear the Christian name, who will seek by friendly conversation and wise teaching to usher people into the secret of such living—confronting them with the living Christ and His requirements.

There is also the marvelous law of prayer. On the authority of Christ, "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." In such clear language which, you will recall, He reiterated, Christ has made it as clear as sunlight that prayer will be answered. For some reason, however, which never fails to move me with awe, He has been pleased to condition His working on the faithfulness or faithlessness of His followers. In vain then do we knock unless, as doors swing open in answer to prayer, His followers press the advantage and

enter in to the heritage thus prepared for them.

We must all recall that other almighty law—the law of sacrifice. If there is any one lesson more than another enforced by the example and teachings of Christ it is that of the reliability of the law of sacrifice and of the marvelous harvests which it makes possible. He lets us into the profound secret of the largest fruitage in His word, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die it beareth" not little but "much fruit". What is this but an all-appealing summons to the larger evangelism.

The question naturally arises, What does this unmistakable summons which we all hear calling us to a larger evangelism require on our part? What are some of its implications? Let me therefore amplify by indicating the conditions with which we must comply, the prices which must be paid. One requirement of the larger evangelism is the manifestation of larger desire. A study of the world mission of Christianity reveals clearly that a precursor to every great or truly notable advance of the Christian religion has been an outbreaking of unselfish desire on the part of individual Christians or groups of Christians, that the living Christ might thus manifest Himself. The methods of evangelism change from age to age and vary widely in different countries, but the spirit or passion characterizing true evangelism is the same at all time and in all places. How is such holy and triumphant desire generated? Expressed quite briefly and simply I would say it comes as a result of meditation. Bishop Gore has recently summed up tersely the great need in meeting all of our difficulties or problems: "We do not think, and we do not pray". Without doubt, such desire as will issue in the larger evangelism is the product of intense thought or meditation. In fact, religion without emotion is religion without reflection. On what must we think or meditate if the fires of evangelism are to be kindled and to be kept burning brightly? In the first place, let us think earnestly and thoroughly on the needs of men without Christ. I challenge any individual Christian or group of Christians to let their minds dwell honestly upon lives lived apart from Christ and not have it result in the generation of an unselfish desire to have their need met in the only adequate way—Christ's way. Quite as much, even more, must we meditate on God Himself—His character, His disposition, His ways of working, His requirements, His resources,

above all upon His marvelous manifestation in the sacrificial action and ever-creative working of Christ. We His followers are prone to dwell on the need and importance of Christ's wonder-work, but do we ponder as much as we should the price He paid and its significance?

The larger evangelism necessitates larger plans. My whole soul responds to the challenge sounded out by Kagawa to augment the number of Christians in that field from a quarter of a million to a million. Examination of the plans of this leader will satisfy anyone that they are not the product of superficial thinking, and that they have not been set forth without carefully counting the cost. Personally, I think we should not be limited by any numerical estimates or goals, although they are not without their marked advantages. Christ will not stay His hand at any stage set by man. It is characteristic of Him to transcend all human calculations and to sweep past all our goals. The important thing is that we widen our horizons and expand our plans to embrace the whole of life within the range of our opportunity and influence.

To ensure the achievement of the larger evangelism there must be on our part a larger comprehension or understanding of our field. We must know more thoroughly the background and antecedents of the people to be evangelized. We must familiarize ourselves with their battle-grounds with temptation. We must acquaint ourselves sympathetically with their unanswered questions and honest doubts. We must study the plans and manoeuvres of the forces which oppose us in the heavenly warfare. We must recognize and take advantage of all favoring conditions. We must enter into a more profound understanding of the times in which we are living. We must know with thoroughness our message.

This leads me to emphasize that the larger evangelism requires a larger message. I would not say a new message, for I recall that in that remarkable deliverance on the message at the recent Jerusalem Conference that the representatives of the churches of fifty-one nations, including those of many ecclesiastical backgrounds and of different schools of thought, voiced as their united conviction the fact that our message is Christ Himself. Notice we do not have a new message, for He is the same yesterday, today and forever. We do, however, have a larger Christ in the sense that we have so many more Christians now than ever and this means that we have many more interpretations based on personal

experience as to who He is and what He can do, and likewise have many more fascinating and impressive demonstrations of His power to work great transformations in communities and among whole peoples. In the past Christ has been placed over against the weaknesses, short-comings and sins of non-Christian religions and other non-Christian systems. Largely as a result of the studies and discussions of the Jerusalem Conference, as Christ has been considered alongside of the values of these non-Christian faiths and systems, He has loomed higher than ever, and stood out more distinctly and vividly than ever as absolutely unique and supreme, as one other than all the rest—"strong among the weak, believing among the faithless, erect among the fallen, clean among the defiled, living among the dead", King of Kings, Lord of Lords, the Fountain-Head of spiritual vitality!

The larger evangelism demands the employment of a larger strategy. In the world war the French brought into prominence the term "grand strategy" by which they meant the strategy which took in all fronts, in fact, the whole map. The time has come in our world-wide Christian movement when we must do likewise. Jerusalem taught us that nearly all of the problems which most of us had been regarding as purely national would be best understood and solved when thought of in their world-wide aspect and as of world-wide interest and concern. I have in view, however, under the head of strategy the more obvious phases of the subject. For example, we need to recognize constantly that there are strategic places in every country—places which if won for Christ facilitate the reaching of the entire country. There are strategic classes or groups who, if enlisted on the side of Christ, make it much easier to win other elements of the population. Again, there are strategic methods which if given right of way add enormously to the effectiveness and fruitfulness of all other methods. And we do well to recall that there are strategic times, times which if we take advantage of make possible our hastening greatly the realization of our spiritual objectives.

We need to realize also the need of larger adaptation of methods and means. In this connection I might mention some of the plans and emphases which in different part of the world are helping to ensure the larger and more enduring results in the realm of evangelism. One plan is that of utilizing for the work of evangelization certain seasons. For example, increasing numbers of

Churches in all parts of the world are making much of the Easter season as an occasion for large in-gatherings. Another method is that of concentrating all the Christian forces, and at times along with them, other constructive agencies, on influencing for Christ and His program an entire community. A splendid illustration of this plan is that of the campaigns conducted in recent years in Des Moines, Iowa. The emphasis placed on social evangelism, for instance, as under the leadership of Kagawa here in Japan, has proved to be most timely and effective. One of the most reassuring developments of recent years has been the way the subject of religious education has been lifted into prominence in the plans and programs of so many of the Protestant churches East and West. In my judgment we are only in the beginning of the new period of realization of the enormous possibilities of this method. Here the Church of Rome and the Hebrew Community have much to teach us, not so much in their methodology nor in the content of their teaching as in the fact of their giving the subject so largely the right of way. Again it is gratifying to note in different parts of the world the way discerning leaders are coming to recognize the necessity and value of a far larger use of well-adapted Christian literature in furthering the ends of evangelism. Here some of the anti-Christian movements, such as that of Communism, may well stimulate us to abler leadership and greater activity.

An admitted need near and far is that of giving larger attention to raising up and training apologetic lecturers and writers as well as evangelists. We are paying dearly for our relative neglect of this tremendously vital matter. Stanley Jones, by his round table method, to which such wide and sympathetic attention has been given, has made an invaluable contribution to the cause of evangelism, especially among the more thoughtful and better educated classes. The multiplication of retreats, and likewise of the number of persons qualified to conduct them, is proving to be one of the most fruitful means in the preparation of workers. Whatever makes for augmenting the vitality of Christian leaders makes powerfully for the realization of the objectives of the larger evangelism. It is my conviction that we must give vastly more attention to what takes place in preparation for personal and social evangelism, and likewise what takes place in the conservation of the results of personal and social evangelism than

what actually transpires in the midst of the process of social and personal evangelism. It is in our shortcomings in these two realms that one discovers the explanation for most of the unsatisfactory aspects and results of evangelistic work.

If we are to have the larger evangelism to which Christ is unmistakably summoning us on every field there must be achieved a larger unity among the Christian forces. Without this we will not have a triumphant apologetic. On the authority of Christ, the all-conquering apologetic is the genuine oneness of His followers. Too much we lose sight of the fact that in His high-priestly prayer He prayed that we all may be one, not as an end in itself, but "that the world may believe" in His divine mission. When I come into a field and discover wide-spread unbelief and a dearth of evangelistic efforts and fruits, I make up my mind that the principal cause must lie right here—that there are divisions in the ranks of those who acknowledge the Lordship of Christ. I have never found manifestations of the truly larger evangelism, the world-conquering evangelism, where the Christian leaders and Christian workers in general, through envy, jealousy, self-seeking, profitless controversy, and lack of unselfish and sacrificial devotion failed to present a united front.

We simply must have large resources placed at the disposal of Christ if we are to enter into the possibilities of the larger evangelism. Again let it be emphasized that there must be multiplied in every field the number of apologetic lecturers and writers and of skilled evangelists who actually do the work of the evangelist. In every field I find there is also imperative need of the liberation within the churches of a larger lay force. Christ has pointed the way to meet these two admitted needs. Listen afresh to His word, "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest". With the greatest lucidity he emphasizes as the one chief method—intercession. He thus makes clear that in this vital matter of leadership as in every other respect, the larger evangelism is a superhuman undertaking. How true it is that the spiritual awakening of any community in any country may be expected when Christians recognize that it must be a work of the Ever-Living and Ever-Creative God. They must also recognize that while this is true He does not accomplish His marvels apart from human instrumentality. The solemn responsibility rests

upon His followers first to place themselves unreservedly at His disposal, and, secondly, to afford an atmosphere of belief. It was said of Christ Himself on one occasion when he had visited and labored in his own town that "He could do no mighty work there because of their unbelief". The days of Divine response and working are past only in case of those to whom the days of obedience and faith are past.

On the Shrines Law

By Saneharu Ojima

In the estimates of the Home Office for the present fiscal year, a considerable sum of money is assigned as a special expense for the Investigation Committee of the Shrines law. And thus it is believed that the said Committee will be established in the near future.

In answer to Dr. Hanai's interpellation in the House of Peers, Mr. Yoshida, Director of the Shrines Bureau answered that the introduction of a Shrines Law Bill to the Imperial Diet would be difficult, although the investigation concerned should be carried on. At any rate we must show our colors as Christians towards or against the Shrines law.

We must know well about Shintoism before we treat of Shrines. To speak roughly, Shintoism contains two religions; that is to say, a prophecy-religion and a priest-religion. In the light of ideas, the prophecy-religion has many excellent points with which the priest-religion and Shrines-religion are not to be compared. Some of these excellent points are as follows:—

(1) The idea of Logos. The term "Mikoto" in "Ame no minakanushi no mikoto", "Kamimusubi no mikoto", "Takamimusubi no mikoto" and other titles of gods, is an abbreviation of "Mikotoba" (His words) or "Mikotonori" (His edict). This idea of Logos is superior to that of Philo's philosophy of the Logos, while it is inferior to St. John's philosophy of the Logos.

Philo mentioned the Logos only as an idea, but did not explain it historically, while by Shintoism the term "Mikoto" is used for representing "a historical god", in addition to "an Ideal God" and "poetical god". This philosophy of Shintoism may be possibly developed to as high a level as St. John's philosophy of Life which is the source of the Logos.

(2) In Shintoism the God is addressed as "Ônamuchi". To analyse the term, "Ô" means "great", and "namuchi" came from the phrase "na wo motsu" (to have a name). From "namuchi", the term "nanji" (thou) was corrupted.

(3) The term "umu" (to give birth to), used in Shintoism, is of almost the same sense as the term used in the New Testament. The term means an intimate relationship or a close connection.

(4) The idea of Trinity. In the *Kojiki* there is such a sentence as follows:—"Kono mihashira no kami wa mina hitori gami nishite kakuremashiki" (each of these three gods is god and invisible). This idea of "mihashira no kami" (three gods or tri-god) is that of tritheism. If the conception of "mina" (each or all) is removed from the idea, it is then a trinity in theory.

(5) The Shintoist term "Arahitogami" means "an incarnate God". To speak strictly, the idea is that of "an Incarnate Man". At any rate, the idea corresponds to the idea of incarnation.

(6) Shintoism has an idea of atonement. The Shintoist term "agamono" is an abbreviation of "aganaimono" (a person or a thing atoned for or redeemed). The ceremony of "aganai" conducted by Shintoists is quite similar to that of the ancient Jews.

(7) The history of the religious celebrations of the whole world can be found reproduced in the divine services held at the Shrines in Japan. The following facts may serve to show clearly these coincidences.

(a) The age of "Himurogi" or "Fushimonogi". In this period a tree was planted in front of the hall of worship. This corresponds to the fact that Abraham planted a willow tree in the hall of worship, as recorded in Genesis.

(b) The Shintoist term "Iwasaka" means an altar built of hard stone. This bears a close resemblance to the tower of Beth-el built in the wilderness by Jacob. At present there is placed necessarily a stone, as a symbol of "Iwasaka", in the innermost part of a Shrine. In the Shrine of Otoko Hachiman there is placed an ingot of silver, while in the Great Shrine of Ise an ingot of gold is placed, instead of a stone.

(c) In Japan we have not had a tabernacle age. This no doubt may be accounted for by the climate.

(d) The age of Shrine-building. When Confucianism and Buddhism were imported into this country and their temples were built, the Shintoists also started building Shrines, following the example set by Confucianists and Buddhists. The Miwa Shrine in Yamato province, which is the oldest Shrine in Japan, has no Holy of Holies. This was because birds came and damaged it. Even at present a big cedar tree is kept sacred as a Holy of

Holies. The Suwa Shrine in Shinano province, the Katori Shrine in Shimôsa province and the Kashima Shrine in Hitachi province, are oldest next to the Miwa Shrine.

(e) The forms of Shintoist religious celebrations and especially Shintoist exorcisms are almost the same as those of the ancient Jews. It can safely be said that the Shintoism of Japan contains one-fourth of the elements of ancient Judaism.

(f) In the Shintoism of the Sects there is contained the teaching of loving one's enemies and actual facts illustrating this teaching. It is taught to the people that the worship of the gods is not for making an invocation, but for thanksgiving.

(g) Shintoism is not a teaching, but a fact. The term "do" (a way, a road) in "Shindô" (God's way) is "michi" (a beautiful ground), that is a fact of itself. The Shintoists insist upon the doctrine that "Shindô" is a fact, while Confucianism and Buddhism are teachings.

In short the Shrine-religion of Shintoism is inferior to "Kaminagara no michi", that is, the way of the god's life, in substance, value and other points. From what has been stated above, the reader can have a general idea of Shintoism. The Shrines law must be enacted, with these different points carefully in mind. The liberty of religious belief, given in the 28th article of the Constitution of Japan, contains three factors which are knowledge, belief and practice. As disestablishment is a matter of necessity under a representative government, Shintoism and Shrines can not be dealt with as if a state religion. The Home Office persists, therefore, in its opinion that the "Shrine" is not a religion. In the light of the spirit of the 28th article of the Constitution, I agree with this opinion of the authorities of the Home Office. The Shinto Shrines have been, however, treated as religious since the time when Confucianism and Buddhism were introduced to this country and are still now being treated so. The Home Office is treating Shinto Shrines outwardly as non-religious, while it is treating them in reality as religious. Early in Meiji Era, the ordinance entitled "Saishirei" (a prayer book) was promulgated. At the time when Atsushi Hara was the Home Minister, he enacted and promulgated a more religious prayer book, counter to the tendency of the times. Government Shrines (Kanpeisha), National Shrines (Kokuheisha) and other 140,000 Shrines are required to conduct religious services by the central government, local

governors, the head men of cities, towns and villages throughout the whole of Japan. The pupils of the elementary and other schools are made to visit Shrines to worship. The pupils' visits to Shrines are conducted outwardly as only a respectful act, but they say that, in reality, a written order with a stamp "private" or "secret" on it is distributed among the persons concerned. Mr. Yoshida, director of the Shrines Bureau, answered an interpellation made by a member of the House of Peers to the effect that supplications and prayers are not religious performances. He was compelled to answer in the above-mentioned way, most likely because supplications and prayers are important factors of any religion. To express my own opinion as to how to solve this question before us, the best course is as follows:—

(1) "The truth shall make you free" (St. John VIII, 32). Truth is necessary not only to religious liberty, but also in political matters. The present question concerning the Shrines Law must not be settled by any makeshift means, but by the way of truth. Although it may be settled by some false means, the settlement will one day completely break down, and finally the question will have to be settled by the way of truth. The Investigation Committee concerned must bear this point especially in mind, so that they will not be censured by posterity. As a student of oriental religions I venture to propose this way of settling completely this question, the adoption or the rejection of which may be a mental test for the government authorities concerned.

(2) A complete harmony is to be established between the point of view that Shrines are not religious and the point of view that Shrines are religious. In what way is such a harmony to be secured? The terms on which the harmony is based are of vital importance. Some Christians entertain an opinion that Shrines should be retained as memorial places for paying respect. Such an opinion is not kind to the greater part of the masses of population and, moreover, is quite unpractical. I have been engaged in studies and researches on these special lines for a number of years and a way I think has at last been found by me for the settlement of this question.

(3) A prefectural ordinance issued by The Kyôto prefectural office has said in the past that Shrines must be made impressive and solemn for the sake of the improvement of the locality concerned. This policy may serve to be a hint leading the way to a

settlement. If this policy be amplified, we can come to conclude that Christians and the believers of other religions will be able to participate in matters pertaining to Shrines, such as making contributions and the like. Thus, Shrine buildings may be kept as objects of ancient fine arts, while their lands can be used serviceably as parks or pleasure-grounds for children.

(4) In Western countries, there are held memorial days or decoration days for those of meritorious deeds. If such days be celebrated at Shrines following this foreign example, Shinto Shrines of Japan will bear an international colour.

(5) In case the proteges of a tutelary deity organize an association with the deity as the centre of it and conduct some religious performances, it is good, I think, to leave them alone. If the government control and interfere in the religious services of 56 sects of Buddhists and 13 sects of Shintoists such an action by the government will be against the 28th article of the Constitution.

(6) The "application" for permission for building churches or places of worships, provided in No. 41 ordinance of the Home Office, must be amended as the "report" of building churches or places of worship.

(7) In the light of all angles, the Shrines should not be made the subject of a special law, but be included in the Constitution or under common laws. Otherwise the regulations for Shrines should be enacted at most as an ordinance of the Home Office when necessary. Such ranks as those of the government Shrines, the "National Shrines" and the others partake too much of the class system. These ranks are chiefly determined on an economical basis. The term "hei" of "Kanpei" or "Kokuhei" means "a bribe". Therefore, such a term must be done away with. The ranks of Shrines would better be equalized and classified as the Shrines of the 1st class, the second class and so on. There are still many Shrines of "Ryôbu shindô", such as "Hachiman Shrine". Such dregs must be removed. Some Shrines include the elements of phallic worship. These elements also must be removed away. These questions and elements require careful consideration by the Investigation Committee of the Shrines law.

England and Japan

G. H. Moule

It is a remarkable feature of missionary enterprise in Japan that the English share in the task of introducing and propagating Christianity in this land has been comparatively small. This is the more surprising when one considers the great interest England has taken in Japan from the days of Will Adams and onwards, and the many points of contact there are in the English and Japanese ideas of honour and patriotism and loyalty to the Reigning House. Japanese art and Japanese manners and customs have also made a strong appeal to the English mind, as they have done to the artistic sense of other western nations. And there have been times, in the recent history of Japan, when a community of political interests has brought these two island empires into very close relationship with one another. The formal Anglo-Japanese Alliance, which was such an important factor in Far-Eastern politics for many years, no longer exists. But the two countries are still bound together by ties of mutual friendship and respect, as well as of common interests; and the recent visit of one of the sons of the king of England has done much to cement these bonds.

In view of all this, it is strange that the English Christian contribution to the moral and religious development of modern Japan has been on a much smaller scale than that of America or of Spain and Portugal and France. In the early days of Meiji, there were a few Englishmen of note, in Government educational posts and other official positions, who exerted a strong Christian influence on those with whom they came in contact; but in recent times the number of English nationals in the employ of the Japanese Educational Department has not been large; and generally speaking, unless they are also missionaries, they do not take a very active part in establishing Christ's Kingdom in Japan—though there are and have been some notable exceptions. The number of actual English missionaries in Japan has never been large, and today it is considerably smaller than it was ten years ago. It is noteworthy too that there are no English Free Church missionaries in Japan. The English Salvation Army has sent its representatives

here and the Japan Evangelistic Band is an English inter-denominational agency. But apart from these two bodies, English missionary enterprise in Japan, as is generally known, is confined to the work of the two Anglican Societies, the S.P.G. and the C.M.S. A glance at the Japan Mission Year Book will show that the number of missionaries on the S.P.G. list (including the Sisters of the Ephiphany) is about forty-five; and that on the C.M.S. list about sixty. But quite a considerable number of these are on furlough, or are retired missionaries still living in Japan. So that the actual number on the active list, at this moment working in Japan, will be found to be less than seventy-five all told. And further analysis will show that the bulk of these are older missionaries. For years past the flow of young missionary recruits from England has been very sluggish—and as regards the men recruits, till the last two or three years the flow had practically stopped. From 1917 to 1927 not a single man recruit was added to the C.M.S. mission staff in Japan. Last year one man came out from Cambridge University, with the intention of working among students. He came independently, but hopes to work in close association with the C.M.S.; and he has been hailed as our first man recruit after ten years. Meanwhile the S.P.G. have recently secured several men recruits, and there is good hope of more offers to both S.P.G. and C.M.S. from small groups of men and women at Oxford, Cambridge and Dublin Universities, who have felt the call to Japan.

The beginning of this revival of English Missionary interest in Japan may be traced back to Bishop Knight's visit in the spring of 1925. Bishop Knight was sent out by the Archbishop of Canterbury, with the express purpose of making a report on the conditions of English missionary activities in Japan, and on the need of further English help in the building up of Christ's Kingdom in this land. At that time the English Free Churches had long felt that the Presbyterian, Methodist, Congregational and Baptist contributions to this work were being ably supplied by their American brethren; and that at this stage it would be a great mistake for them to start missions in Japan. But even Anglicans, who had been at work in Japan since 1869, were beginning to consider whether they too could not hand over their responsibility to the Japanese Church direct; or, where the Japanese Church could not accept the whole of the responsibility, whether it would

not be wiser to ask their Episcopal brethren in the U.S.A. or in Canada and Australia to finance such work as must still be carried on temporarily by a foreign agency. There was quite a general feeling, in the Anglican circle in the Home-land, that the time was come for the euthanasia of English missionary work in Japan—that English missionaries were no longer needed or really desired by the Japanese Church—and that in any case there would be little scope for young missionaries, who would first have to spend some years in gaining a knowledge of the language and of the thoughts and ways of Japan, only to find that by then the spheres of work, in which they could be employed, had become still further limited. Meanwhile there were marvellous openings for missionary work in other lands and especially in Africa, where the new policy of the British Colonial office was to put the native educational system largely in missionary hands. The result was that in the decade following the end of the Great War, the keen missionary-hearted young men and women of our English Universities had their eyes turned not to the Far-East (and certainly not to Japan), but to India and still more to Africa.

However, Bishop Knight's report did much to remove some misconceptions. It showed that the Nippon Sei Kôkwai. though strong in self-government and self-expression, was yet weak numerically and financially; and that its Japanese leaders were unanimous in their opinion of the continued need for English help. More particularly did they plead for men and women to assist in preaching the Gospel in the vast unevangelized country districts, to aid in deepening the devotional life and in building up the faith of Christians, and to encourage work amongst women and young people. The report was indeed "a ringing challenge to the Church of England to respond to the call or service" which Bishop Knight took back with him "as a direct message from the whole Nippon Sei Kôkwai".

The gist of Bishop Knight's report was eventually incorporated in "The World Call to the Church"—that remarkable document issued by the Missionary Council of our Church Assembly. It was read by large numbers of thoughtful young men and women in our English Universities, and did much towards "the killing of the erroneous idea that our missionary work in Japan is finished, or even nearly finished". There was one paragraph in the report, which particularly appealed to a group of three men in

Cambridge University. It ran as follows:—

"Some scheme should be devised for finding in Britain strong Christian graduates for posts open in government institutions. In one or two instances missionaries are conducting hostels for government students. Japanese synods and missionary gatherings alike plead for the extension of such work; Bishop Motoda presses for it . . . " The late Bishop Motoda did indeed most strongly urge the establishment of an English hostel for Tokyo University students; and his successor, Bishop Matsui, has as strongly endorsed the plan. Bishop Motoda's appeal was thus expressed—"There are so many bright and high-class young Japanese anxious to be instructed in English and in *English life*", (The italics are my own) "that the opportunity is great. In England a large proportion of your ordinands are Cambridge or Oxford men; out here we are getting practically none from their equivalents—the Imperial University and Keio University. There is a tremendous field for a Cambridge and Oxford hostel run by 'varsity men' for 'varsity men', where the contact of a consecrated personality may do much to provide the Japanese church with the first class leaders she needs".

It was this part of the report which particularly appealed to the group of Cambridge University men mentioned above, and led them to form themselves into a "Tôkyô Band", with the idea of eventually starting a "Cambridge (or Oxford and Cambridge) University Hostel for University students in Tokyo". One of the "Tôkyô Band", as also mentioned above, reached Tôkyô at the end of last year, and it is hoped that the others will follow in due course. On April 8 of this year a drawing-room meeting was held at the residence of Mr. Sekiya, Vice-Minister of the Imperial Household, to introduce the idea to a select circle of Tôkyô friends and sympathizers. Bishop Matsui took the chair, and the meeting had the privilege of listening to Dr. Mott's powerful advocacy of this and similar schemes for the cooperation of West and East, in solving the pressing problem of guiding student thought aright. Those who have had the opportunity of conversation with Dr. Mott during his recent visit to Japan know how seriously he views the present critical situation for Christianity in the Far-East, and how strongly he recommends the establishment of many *small* Christian hostels in Tôkyô and other student centres, in order that by personal contact all that is best in English and American

University life may bring helpful influence to bear on all that is most promising in Japanese University life, with reciprocal benefit to East and West alike.

I am conscious that this Cambridge University hostel scheme must seem a very small venture to American Y.M.C.A. and other leaders, who are accustomed to plan on a large scale, and have already done valuable work in Tôkyô and elsewhere along these lines. But we should be and are grateful for their sympathy, and for the sympathy and interest of the readers of this magazine, in the new effort which a few English friends of Japan are making, to fulfil their obligations towards this wonderful land of promise. It is still the day of small things, as far as our scheme is concerned; and the conscious condition of S.P.G. and C.M.S. finances at this moment seem to make any talk of advance absurdly reckless. But there is an undoubted striving in our English Universities and a real movement of interest in things Japanese and an increasing readiness to offer for service in Japan. The names of more than twelve young men and women from Oxford, Cambridge and Dublin, who are feeling the call to Japan, are known to me; and I would crave your earnest prayers that the way may be opened for them to come. As far as I know, they are all imbued with the spirit of the Student Christian movement—men and women thoroughly representative of all that is best in young English life, with strong religious and ethical convictions, and yet with wide sympathies and a keen desire to cooperate with Christians of other communions besides their own. That is the spirit which the British Student Christian Movement has done much to foster; and we need a fresh influx of such a spirit in missionary circles in Japan today. It is only by the friendliest relations with other Christian bodies that our Anglican Communion in Japan can hope to do its full share in the evangelization of this land and to fulfil its own special mission. There is no doubt but that Christianity is "up against it" in Japan; and that in the hard stern fight we have to wage against materialism and against the serried ranks of evil in this land, we need the reinforcement of "new blood" and "a new spirit". If our English Universities can send us such reinforcements, I, as an old missionary, will rejoice with all my heart; and I ask the readers of this magazine to join in prayer and thanksgiving for the new prospect, which is opening out to the eyes of faith.

The Place of the Japanese Language School

Gilbert Bowles

As a member of the Promoting Committee which organized the Japanese Language School in 1914, and as a member of the Board of Trustees since that time, I have from the beginning had a keen appreciation of its important mission. But having served as Trustee in Charge of the School and as Acting Director for the past two years, I have come to see more clearly than ever before the place which it ought to hold in the Christian Movement in Japan for the next few decades. At the same time, I write with a very keen realization that my words would have far more weight if there were not such a gap between the School's present attainments and my hopes for the future. Painful awareness, however, of many improvements which should be made only serves to increase my faith in the possibilities of the School for the future, provided the right person for Director can be found and released by his Mission for this large common task.

But what of the future of the School in the face of the decreasing number of missionaries? One may reply that if the Mission Boards continue to respond to the call of the Japanese Churches for new missionaries, as they have been doing for the past few years, the number will probably not decrease further for some time. In any case a well qualified Director, definitely set aside for this task, ought to be able, through greater efficiency, to increase the present attendance. Even the present number, thirty-three full time students, with an enrolment for the year of forty-one, is sufficient to more than justify greater sacrifices and larger plans for the future. In addition, there have been twelve special students, and there are now ninety-one enrolled in the Extension Department.

In connection with the coming of new missionaries, the attitude of the Japanese National Christian Conference of June, 1928, and of the April Conferences of this year, held at Kamakura and Nara, under the Executive Committee of the National Christian Council, has been clear and definite as to the need for normal, steady rein-

forcements for the various mission staffs. The findings of the Kamakura Conference Committee on "Missions and Churches" include these words: "It is abundantly clear that there still remains large and important areas in this field (the evangelization of the nation) where the Missions may find scope for their best efforts". The corresponding findings at the Nara Conference, say that: "In addition to the regular missionaries, it is desirable that men and women be sent who have special qualifications for the following types of work: Sunday School and other religious education, church music, evangelism, the production of Christian literature, rural evangelism, social welfare and theological teaching."

Recently I had talk on the question of missionary reinforcements with the Chairman of the Central Evangelistic and Church Extension Committee of one of the larger denominations. He stated that they are now calling for four new missionary families to fill vacancies caused by retirements on account of age and ill-health.

Accepting as a reality, however, the gradual decrease in the missionary staff of Japan, only serves to increase the importance of giving to the new recruits who do come the best possible training. There are indications that with effective training in the Japanese language and related studies, the period of further readjustment will witness the opening up of new avenues for missionaries to serve in even more intimate relations with the Japanese people.

In the days of pioneer evangelism, in the guidance of supported evangelists and in educational work with young people, the missionaries have usually held positions of leadership. With the development of self-governing Japanese denominational organizations there was a long and disturbing period of friction, when the Japanese leaders and the missionaries were experimenting in ways of working together in new relations. Happily both groups have learned how to cooperate in great tasks, with full and mutual recognition of differing gifts, responsibilities and opportunities.

This process of learning to work together in ways to secure the fullest mutual advantages needs to be carried still farther. In accepting the tasks which cooperating Japanese Churches now gladly assign to missionaries, and in transferring administrative responsibilities to Japanese organizations, including the transfer

of many of the responsibilities of the Conference of Federated Missions to the National Christian Council, there is a noticeable tendency on the part of missionaries to leave to the Japanese leaders too much of the responsibility for initiation in connection with movements to which missionaries ought to be making more helpful contributions. For illustrations of this statement one has only to observe the comparatively small number of missionaries who take an active part in general Christian conferences and in the activities of social welfare, prohibition, social purity and international peace organizations. The Japanese workers are eager for more missionary cooperation in many of these movements.

A general discussion of this problem would lead away from the thought of the Place of the Japanese Language School. But enough has been said to indicate that there is a far larger service before the Language School in the initiation of new missionaries into Japanese life and present-day Christian movements than it has yet rendered.

In the thought and experience of the School Management, the time has come to increase the length of the daily language study period. For some years the regular class work has all been done in the forenoon sessions, from 9:00 to 12:00 noon, divided into four forty-minute periods, with ten minutes for Chapel and ten minutes for play. There is an increasing demand on the part of some missions and some students for afternoon sessions of at least two hours, especially for First Year students. This would give more time for drill under experienced teachers. It ought at the same time to free the students for more English reading outside of School hours.

Under the present half-day schedule it is impossible to secure the needed time for the desired general lectures by experienced missionaries and Japanese workers. The Acting-Director has very strictly limited the number of these outside lectures because of the essential importance of the time for language study. Located in the midst of Tokyo's very rich resources in lecturers helpful to new missionaries, the Language School ought to be fulfilling a larger mission in this field. Not only the lectures and addresses, but also the fellowship and acquaintance with a larger number of helpful foreigners and Japanese workers would greatly enrich the lives of new missionaries for more efficient and sympathetic service in the future. Recent experience in trying to find time for

studies in Japanese History points to the fact that only in extending the School sessions to the afternoon can adequate time be found for this work. Experience for the past two years in organizing and in observing the lecture courses and study groups in Japanese History, Religions and Art have made it increasingly clear that the Language School must go forward in the development of this important work. We have scarcely begun to realize in this field the vision which Dr. D. C. Greene and others long ago had of a real Institute of Japanese Studies which would open up new doorways into the Soul of Japan and of the larger Orient. Compared with what is being successfully carried out in the Peking Union Language School and the related Institute of Chinese Studies, we have only begun to begin to realize this larger vision. Enough has been done however to demonstrate clearly the value and possibilities of this work and to point out some lines of development in the immediate future.

In the further organization and development of Studies in Japanese History and Present Day Problems, the needs of four groups should be met: (1) the regular students in the Language School, whose major task will continue to be language study; (2) local resident foreigners, missionaries and others, who will make the sacrifice necessary to carry on some systematic study in things Japanese; (3) missionaries and teachers residing in other parts of Japan for whom study helps should be provided; (4) special Western students who will come in increasing numbers, as proper facilities are provided, for definite periods of study in the Cultural and Economic History of Japan as a necessary background for understanding Present Day Japanese Problems. A word may be said about each of these groups.

Apparently the time has come for the School Management to make regulations requiring a given amount of work in the study of Japanese History, Religions, Art and General Culture. There have been indications that very few missionary students may hesitate for conscientious reasons to take these general courses. Should there be any such, work can be provided in the History of Christianity in Japan, and related subjects. The students have responded in an encouraging way to the opportunities given for the past two years, but the School can make this work much more effective by lengthening the daily schedule, perhaps providing for a rest period at noon, and by systematizing a definite amount of required

work, with opportunities for more advanced study for those especially interested. It is recognized that the greatest benefit to the language students will be the awakening of a definite interest in further historical studies and the discovery of methods and of source material.

In cooperation with missionaries, teachers, and other resident foreigners in the study of the various phases of Japanese History and Present Day Problems, it is already clear that the Language School has an important mission to fulfil. With the better organization of such work for the students at the Language School itself, it is likely that the work for the community generally will develop more in the way of special study classes and reading courses.

The various requests which have come in from different parts of the country for fuller reports of the lectures given in Tokyo, as well as other correspondence received, indicate that the Language School, as it develops into a real Institute of Japanese Studies, can render a very large service to missionaries, teachers, and other special students who live too far away to get the benefit of Tokyo lectures and study classes.

There is certain to be an increase in the number of special students who come from Great Britain, Canada, the United States and other countries for one or more years of special study in Japanese History, Culture and Present Day Problems. Up to the present time there is no adequate means for assisting such students. Within the past two years the Language School has had enough connection with a few such students to make it clear that there is a very great need for definite provision for meeting the needs of this increasing group of purposeful men and women. The only way to do this is to develop an efficient Institute of Japanese studies. The Language School may, with adequate guidance and increased financial support, develop into such an Institute.

One of the most encouraging things revealed by the past two years' experience is the genuine, creative interest which Japanese specialists in History, Religion, Art, Economics and Present Day Problems are manifesting in relation to this developing educational movement. The language barriers are difficult, but these must be overcome. Two better language bridges must be thrown across the cultural chasm which still separates, to a large degree, Japan from the West: one, a more thorough study of the Japanese language by westerners, especially by a larger number of second

generation foreigners; the other, the securing of a definite corps of Japanese specialists trained to interpret their own culture, in the Japanese environment, to special Western students, as well as to a larger number of interested persons who with such provision would be enlisted for a variety of general courses.

It remains to say a further word about the mission of the Japanese Language School in providing courses and giving guidance for advanced studies in the Japanese Language and Literature, far beyond the present Third Year Course of the Extension Department. Only a few days ago a second request came in from the Language Adviser of one of the Missions for such courses. The Head of the Extension Department, with others advice and cooperation, has already taken up the task of preparing such courses, necessarily with a large range of Electives.

The writer has not forgotten the suggestion presented to the Language School Trustees some years ago by Dr. Albertus Pieters that provision be made for such thorough work in the Japanese Language and Literature as would secure recognition by the Imperial Universities of Japan toward advanced degrees. To this end Dr. Pieters, for the sake of more effective evangelistic and educational service, would have Mission Boards occasionally release some missionaries of several years experience for periods of intensive study. This hope ought to be realized at no distant day through further development of the work which the Japanese Language School could render, in cooperation with other educational institutions.

One other important mission which the Language School is fulfilling is the promotion of mutual acquaintance and spiritual fellowship among the younger missionaries in their first years in Japan. Many of the former students in the School, now scattered all over the Japanese Empire, look back to wholesome and helpful friendships formed in the Language School. For the first time in their lives many of the new missionaries are thrown into close association with earnest Christian workers of other nationalities, and with others who express their faith and devotion to Christ in new and unexpected ways. It is far better to have these intimate and enlarging associations before each goes out to his own field of Service. These days of fellowship in language study offer one important opportunity for hastening the answer to Christ's prayer "that they all may be one".

Find "Farm Relief" a World Issue

By William Watkins Reid

"The need for 'farm relief' (in its broadest meaning) is as pressing in Africa and in Asia as it is in the United States today. It is the same problem the world around. It will not be solved by legislation alone. It must be solved by all the agencies of culture—governmental, economic, educational, religious, philanthropic, art—giving their value to the rural people of the earth. Heretofore these agencies have given culture too exclusively to peoples in the cities."

This paragraph attempts to summarize the discussions and conclusions of a three-day "World Rural Conference" under the auspices of the International Association for Agricultural Missions, held at Hartford Theological Seminary, Hartford, Conn., April 18-20. Attending this Conference were members of the faculty and students of the Seminary, pastors of rural churches throughout New England, and a number of religious leaders who have given much attention to this phase of human life in America and overseas. The program included such leaders as Dr. Warren H. Wilson, president of the International Association for Agricultural Missions; Dr. W. E. Wallace, secretary of the China Educational Association; Dr. Thomas S. Donohugh, general secretary of the International Association; Dr. Ralph E. Diffendorfer, corresponding secretary, Methodist Board of Foreign Missions; Dr. Thomas Jesse Jones, of the Phelps-Stokes Foundation; Prof. Charles M. McConnell, of Boston University School of Theology; Miss Elizabeth Rogers of the National Board of the Y.W.C.A.; Dr. John Scott King, of Little Britain, New York, a "rural pastor" for 40 years in one community; Dr. Malcolm Dana of the Congregational Church.

Some Facts and Figures

A few of the facts and figures presented by various speakers during the Conference will give some hints of the importance and magnitude of the "rural problem" both in America and in Asia:

The rural population of the world numbers more than one billion persons; of these 750,000,000 are living in Asia.

90% of the people in India and Korea, 85% of those in China, 50% of those in Japan live in rural conditions.

In Asia one-half the population of the world lives in one-tenth the earth's surface.

The population of Japan increases by 1,000,000 each year; the population of Korea has doubled in 30 years.

Due to the age-old custom of the father dividing his land between his sons, the average family in Asia has only 2½ acres upon which to support itself; in Shantung Province, China, the average acreage per family is 1.6 acres.

A recent survey of 145 rural families in Korea showed that two-fifths had debts averaging 60 yen each, or one-fourth the total family yearly income; and that 48% average interest per year was being paid on this debt.

There has been a decrease of 3,394,000 in the farm population of the United States since 1910, while the number of persons to be fed has increased by over 10,000,000.

The 1920 Census showed 7,400,000 people in the New England States—5,000,000 of them being of foreign extraction. A large proportion of these peoples are in rural communities and are not affiliated with the churches.

A New England Parish

A "hill-town village in Massachusetts" was one of a number of New England Rural Communities portrayed to the Conference as indicating the "decay of the countryside" and the waning influence of organized Protestantism in this part of the country. This community, it was pointed out, contains 48 families (200 persons) of whom 50% were old American stock. The remainder included English, Danish, Swedish, Norwegian, Italian and Polish settlers. Three-fourth of the people are over 21 years of age.

Here there is little evidence of America's economic prosperity. One man pays an income tax. Sickness brings an economic crisis to most families. Labor in the fields is from 12 to 14 hours daily. A century ago there were nine grammar schools with 200 pupils in this community; today, 2 grammar schools and 30 pupils. Once there were Congregational, Baptist and Methodist churches with

600 members; now a Federated Church of these three; and more recently an Episcopal Chapel and a Catholic group have been organized. The Catholic group has mass once a month.

The "new-comer", the farmer of foreign stock, is not allowed to make his contribution to the life and problems of the community. The old stock, a minority in the actual population, holds all the chief offices, and passes them on to members of their own families. The foreigner is without unity of background or language or interests. He is unwelcome in the political and social life of the community. The church makes no place for him; even the grange is not cordial and gives him no voice.

A Picture From China

A picture of conditions in far-away China shows the conditions of the countryside to be much the same—though the causes differ from those in New England. It was pointed out that while the impact of the West is first felt in the cities of China, it is now being felt also in the rural communities: here the home industries are breaking down because of the greater cheapness of machine-made articles. As a result, according to Dr. Wallace, family life is beginning to break down in the rural districts; the best young men are escaping the farms and going to the cities; the schools are giving the child a book learning rather than preparing him for farm life, and thus it hurries him to the cities; ownership of farms is decreasing and tenancy is increasing; and, since "news" now travels by way of the printed page instead of by word of mouth—and the illiterate farmer has no access to the newspaper—illiteracy and ignorance are increasing in the rural districts.

Creating Community Spirit

If the Conference closed here—with only a portrayal of the conditions that need the thought and action of all agencies of culture—the picture would indeed be dark. But it was chiefly to indicate ways and means "out" that the Conference was held.

A New England pastor, who had a few years ago entered a community much like that pictured above, told how he had created "better fellowship" between the "old" and the "new" peoples of his community, incidentally rekindling the waning religious fires.

Here are some of his methods:

Fellowship suppers monthly in the church.

Community socials in church, school, town hall, etc., for every one in town.

Two Vacation Bible Schools (150 enrolled).

Weekday religious education, one hour each week in the public school.

Summer camps for boys and for girls.

Co-operating with Farm Bureau, helped to create an interest in gardening and flowers; conducted "Children's Flower Show".

Organized men's civic club.

Organized girls' club, conducted by people of church but for entire community.

Organized community band for boys.

Organized a rural Sunday school among Russian, Bohemian and Jewish children.

Enrolled 18 families in a "Radio Worship League" to use radio for a service in their own homes each Sunday morning.

"The Soil is Sacred"

In this connection Prof. McConnell pointed out the two main objectives of the church in the rural and agricultural fields.

"First, we must develop a Christian attitude toward the soil", he said. "We must teach that the soil is something sacred, that it took God a long time to make it, that it is here for coming generations as well as for us, and that whoever wears out the soil by improper use is committing a sin. The test of a Christian farmer is that he shall pass on the soil better than he received it.

"Then we must take care of the man who tills the soil. We cannot expect the farmer to carry on when he is deprived of the fundamental needs of life. We have no right to eat food if it is produced at the expense of the higher values of men who till the soil.

"The preacher ought to know that this is a Christian proposition. He should know the forces working for better agriculture; and he should put farm institutes and country agencies into his program as much as he puts into it a young people's institute. And the theological seminaries should have courses in appreciation of the soil."

Village Education in India

Dr. Diffendorfer, recently returned from a study of mission stations in Asia, pointed out the new emphasis that is being placed upon "education for life in the villages", especially in India. Heretofore, he said, most of the education, both missionary and governmental, had prepared boys and girls so that it was inevitable they should leave the country and go into the city. Village schools prepared for middle schools in the towns; middle schools prepared for high schools; high schools prepared for colleges. And the greater one's education the less possible was it for him to return to the agricultural village. This, of course, is the identical problem in America.

Dr. Diffendorfer, however, found in India many hopeful signs of the changing of this system of schools. He pointed to the school at Moga, and the "Village of the New Day" at Asansol, where village boys are actually trained in village arts and crafts and fitted to make their villages better Indian villages upon their return from school to their home communities. He named theological schools training pastors for Indian village service, and normal schools training teachers for service in practical Indian village schools. The future, he believes, will see the development of schools along these lines in all Asia and Africa—rather than patterned after the Oxford and Cambridge system.

Reaching Objectives

Summing up the objectives of rural community life and activity, both in the United States and overseas, Dr. Jones said these were: 1, health, 2, appreciation and use of environment; 3, transfer of heritage; 4, recreation and re-creation. We cannot, he said, solve these problems through the church alone but through the cooperation of all "cultural organizations". These he enumerated as governmental, economic, educational, religious, philanthropic, and art organizations.

The Message of the Kingdom of God Movement

By Helen F. Topping

"The Spirit of the Lord is upon me,
For he has consecrated me to preach the good news to the poor,
He has sent me to announce to prisoners their release and to the blind the recovery of their sight,
To set the down-trodden at liberty,
To proclaim the year of the Lord's favor!" (Lu. 4: 18-19, Goodspeed)

As a recent joint meeting of the Executive of Kagawa Cooperators in Japan with the Commission on Evangelism of the National Christian Council, it was decided to adopt Dr. Kagawa's terminology for the nation-wide evangelistic campaign, already voted by the Council to be in accordance with his plan. This title,—'The Kindgom of God Movement' (Kami no Kuni Undo), may help to clarify a problem in some minds as to the actual content of Dr. Kagawa's evangelistic sermons; as may also a brush-picture done by him in the interlude of a conference. It is a long narrow panel mounted as a wall scroll. The caption is "Get thee behind Me, Satan!" In the scriptural narratives Our Lord defeats Satan in His own personal life at one time and drives out the money-changers from the temple at another. But in this vivid, impressionistic sketch, for artistic and practical purposes, the two incidents are 'oned'. Christ is holding the 'whip of small cords' in His uplifted right hand, and at the same moment treading under marvelously vigorous feet a very Japanese devil. This probably unconscious and therefore all the more perfect synthesis of the social and individual gospels is so characteristic of Kagawa and so much needed at the present crisis that although the scroll is promised to the Motts later, we are retaining it in Japan for inspiration during the weeks of preparation for two closely related movements: the National Christian Social Problems Conference, to be held August 6-8 in Aoyama Gakuin, and intended to help prepare the pastors and churches for admitting proletarian mem-

bers,—and the Kingdom of God Movement itself.

A. Typical Outline

Dr. Kagawa aims to have at least three days in each city, in which to present the essentials of Christianity to a new audience. The following is a typical outline for the evening meetings, always large and general, and intended to be addressed to the same audience, which attends throughout as in a consecutive series of lectures:

I. First Evening.—NEW LIFE THROUGH GOD (KAMI NI YORU SHIN SEI) *SPIRITUAL*

In the first evening address Dr. Kagawa shows by many illustrations the over-emphasis today on materialism, to the neglect of the spiritual life, so that many of the young people believe it to be non-existent. He next proceeds to prove the reality of the spiritual life, and that it itself is religion; after which he dwells on the reality of God, the love of God, and on how our lives become new when we are touched by, or vitally believe in, the Love of God. After thoroughly establishing the possibility and the method of such spiritual transformation (by many illustrations), he calls for decisions on the part of individuals to lay hold on this possibility for themselves.

II. Second Evening.—NEW MORALITY THROUGH GOD (KAMI NI YORU SHIN DOTOKU), *ETHICAL*

Here Dr. Kagawa takes up the matters of sin, and salvation from sin, always difficult to expound to the Japanese people. He takes especial pains to make them perfectly clear. This is relatively simple in the case of outbreaking sins, such as vice and immorality, with which he deals first. The difficulty comes in the dealing with sin of omission. Dr. Kagawa here revives the New Testament word for sin, the old Greek word of 'hamartea' which means 'missing the mark' when one is shooting an arrow. Very powerfully Dr. Kagawa develops the theme that man is the child of God and is intended to develop fully into His likeness, and that any failure to do so, in any direction, is sin. Illustrations are taken both from his own experience in the slums of Kobe, and from such reclamation of down-and-outs as are found

in the Bowery Mission at midnight in New York City, showing how hardened sinners have been twice-born through saving faith in Christ. Other illustrations follow, taken from the long course of human history, showing its epochs of progress toward God, its sad epochs of degeneration, and of how such slumps, by the Grace of God, have again given place to upward movement. The call for decisions follows as usual.

III. Third Evening.—NEW SOCIETY THROUGH GOD (KAMI NI YORU SHIN SHAKAI), *SOCIAL*

On the third evening Kagawa begins by treating various evils conspicuous in modern Japanese society, such as the present high rates of mortality, especially infant mortality; unemployment, and its dangerous tendency to increase; vice, prostitution, divorce, etc. Next he goes on to mention what the ordinary social worker does not speak of,—the fundamental moral basis of such apparently general evils, in individual lapses into indulgence in drinking, sexual vice, etc. Illustrations from his life in the slums are plentiful, and it is made perfectly clear that the only way to get a transformed society is to first get individual lives transformed through the power of God. The hoped-for ideal society can never be established on the basis of revolutionary destruction such as Marx advocates, but only through lives transformed by Jesus Christ,—through God, and the Love of God working through individual human lives, and through such organizations of love as the Cooperatives (both consumers and producers, credit unions, etc.); and mutual aid societies, to provide insurance for sickness, old age, etc. There follows the call for decisions.

About and hour and a half is taken for each of these three addresses, which are colored from start to finish with stories, as well as by india ink brush-pictures, and by large and carefully prepared charts where statistics are needed, as in the treatment of mortality. The most telling coloring comes from Dr. Kagawa's own personality, for he is an unconscious actor, and dramatizes continually. The audience follows his impersonations with delighted and breathless interest, in which humor tempers the tragic matter of the discourse, and laughter rather than tears drives home the serious truths to the heart of all present.

Some may be driven to decision by the social, some by the ethical, some by the spiritual appeal, differing according to their

individual experience; but all who attend the three evenings get the balanced and well-rounded message. The synthesis between individualism and communality spirit is complete. A healthy patriotism, tempered by internationalism, is in evidence, and the appeal is not on the basis of self-interest, but 'for the good of the country.' One decides to follow Christ not from the motive of saving his own skin, nor primarily for the purpose of saving his own soul, but in order that through this self-saving he may help save the community.

Community singing starts the service and helps create the unity into which all are soon merged. As the address progresses, the audience is raised higher and higher to levels of group-consciousness through which emerges a vivid experience of God. Kagawa's own inescapable and joyous God-consciousness is transmitted to all present, whether as a momentary or a permanent experience. Old Japanese ideals of loyalty and filial piety are evoked to strengthen the challenge to build the new Japan and the world through personal self-surrender to God,—God of Whom all have become aware as Present.

B. Addresses at Shimonoseki (April 20, 1929)

April 20th.—The day begins with a chapel service at the Presbyterian Mission girls school, Baiko Jo Gakuin. Two hundred and ninety out of the three hundred and fifty non-Christian girls sign decision cards, and the one unbelieving teacher also decides to become a Christian. In the afternoon a woman's meeting brings to light Shimonoseki's skeleton-in-the-closet. It is reported that moving pictures are to be taken of the city's great annual procession of prostitutes, commemorating the defeat and death of the Emperor Antoku, at which time the ladies of his court, bereft of livelihood, became courtezans, and inaugurated the illfamed business of commercialized prostitution. Kagawa San and all the Christian women are roused to fiery protest, and a step forward taken in the direction of Abolition.

In the evening a pouring rain tests the enthusiasm of the attendants at the first general meeting, held in a local theatre for lack of room elsewhere. One by one they pass slowly through the narrow ticket-entrance, struggling meanwhile with the disposal of clogs and umbrellas. In spite of such conditions the floor space

is filled by the appointed time for the opening, and Rev. Kuroda, the singing evangelist, appears on the stage. After moments of silent prayer he explains to the audience that they are all to unite in the singing. "This is not merely a lecture or a time for you to look and listen". This is a national movement. Kagawa San earnestly hopes that you will not remain passive listeners, but participate actively from the beginning."

The audience discovers that under skilful leadership it *can* sing, while the listening westerner is astonished at the selection of a classic hymn on which to start their musical career—"My Jesus, as Thou wilt". Why this solemn and seemingly overquiet hymn of apparently intense and exclusive individualism, for the start of a national movement?

And why do they begin with the last verse, a fourth verse, later discovered to be non-existent in the English original? It develops that Rev. Watanabe of the Yotsuya Baptist church, Tokyo, composed and added this extra verse long ago while doing the translation. Interrogation fails to disclose any special consciousness of the reason, but the fact is plain that this one verse balances the individualism of the rest of the hymn with social vision. And Kagawa has seized upon its most social phrases, making them into a new title as printed on the hymn-sheet which is in the hands of every member of the audience. All unconsciously these socially-minded Japanese have cooperated to crown the note of individual consecration with social motivation; and the Shimonoseki people start their song on the note "To make this world the Kingdom of God". They sing their way through the hymn in the reverse order of the verses, ending with the first, which they can by this time sing full-throatedly. Individual consecration to social welfare is a familiar idea and a familiar experience in Japan, and social passion is already pulsing through the packed audience. To put Christ at the centre of such personal consecration and social vision—this is the new note to the Japanese, and the hymn repeats it with ever deeper emphasis.

As Kagawa comes on the stage, the wind, already high, rises to a roaring gale, adding solemnity to an already impressive moment. "Tonight I shall not speak of the social problem, but of religion", he explains. And he spends the major part of the evening clearing away the *hindrances to true religion*. There is no reference to non-Christian religions. These are not hindrances

to Christ. The serious hindrances to the sway of Christ over men's hearts and lives are the influences which have come in largely with western capitalistic civilization, and he deals with them one by one: (1) Materialism, (2) Mechanization, and (3) Opportunism.

(1) *Materialism* manifests itself in the many artificial sense-stimulations which have come in with machine civilization to pervert the human spirit, drawing it away from its true direction toward God. Young people see nothing in religion and seek materialistic satisfactions. But the spiritual life is indeed the central reality. What Jesus said to Nicodemus in the third chapter of John is the literal truth for us today. We must every one of us be born again into the spiritual life. That is the first step in religion,—"Except a man be born again, he cannot see the Kingdom of God". And unless you attain to a genuine spiritual re-birth, your heart-energy is bound to be wasted and perverted in the direction of unnatural sense-stimulations. The external senses will claim you if the inner life is not alive and growing within you. (While speaking, Dr. Kagawa drew a chart with the Chinese character for 'heart' in the centre of a circle, on the outskirts of which appeared in turn an eye, an ear, a nose, mouth, etc., which draw off and dissipate the heart-energy. Taking each one in order, he kept the audience in almost continuous laughter with amusing description of the perversity of modern commercialized amusements and the folly of making sense-pleasure an end in itself and even the passionate purpose of existence, instead of the incidental and subordinate thing it was intended to be in a Christian world-order:)

a. Eye-stimulation, the most characteristic form of which is moving pictures. There are people who just cannot go to sleep at night unless they have seen a movie! Every day an average of 380,000 Japanese people go to the movies, and 137,000,000 do so annually. There are others whose passion is for *form,* and women who waste time and money on their old-fashioned Japanese coiffure. (Here a few brush-strokes disclosed female profiles showing coiffures of ancient and modern type,—suddenly perfected, and as quickly giving place to a fresh sheet of paper and more pictures.)

b. Ear-stimulation.—Two billion four hundred million yen are said to be spent annually for concerts in America; but concerts

are a good thing compared to—

c. Nose-stimulation such as we practise in our Japanese chimney-culture (entotsu-bummei), making chimneys of our noses and filling them with smoke! Japan spends three hundred million yen annually on tobacco, which is much more than the annual cost of fire-devastation. Fires are decreasing in Japan, and now cost only fifty to eighty million yen annually. And compulsory education costs only one hundred and twenty million yen, or little more than a third of the cost of tobacco. Fifty thousand girls are continually spending their lives in Japan's tobacco factories.

d. Mouth-stimulation is the proper name for our Japanese attitude toward eating. We do not eat rice for its food-value so much as for its taste, and for fashion's sake. Vitamine B is gone from the rice by the time it is polished, and much of the natural food-value; and yet we insist on white polished rice, and the result is beri-beri. That is why your Shimonoseki daughters, who have hitherto eaten simple, wholesome food, come home sick from school in fashionable Tokyo! The Chinese characters for white rice, when written horizontally, form the word, "kasu', refuse or chaff. That is what you eat when you eat polished white rice—you eat the *chaff* of the grain, from which the best food-values have been polished away. And this high-priced white polished rice of ours costs us the abnormal sum of one billion six hundred and twenty million yen a year. No wonder we are involved in financial troubles! The cure for our malnutrition, and our economic maladjustment, is to be found in a more varied diet!

Raise vegetables! Raise nuts on the untilled mountains! Raise acorns and feed pork. It is true that we have put under tillage practically all of the land in Japan that could be irrigated for rice—six million two hundred thousand cho of it. But there is more than half as much again that can be used for other crops; and there is the method of three-story agriculture—pigs on the first floor, small crops on the second, and bees on the third floor of a contracted farm-space. Prof. Russell Smith of Columbia University, in his valuable book on the World's Food Supply, says that when population gets to exceed the food-supply, it is well to raise acorns and feed pigs, both in the hitherto untilled mountains. (Here Dr. Kagawa showed a huge chart of the world's foods, America eats corn, Germany potatoes, Russia rye; and all these

and others might be used in Japan instead of so much rice.) Barley was the staple food for the common people in Japan before the war with China; but after that, as industrialism developed, all the people demanded the food of the upper classes, the expensive and ill-balanced nutriment of white polished rice. So our very mouths are extravagant!

Saké. Japan spends one and one-half billion yen annually for rice wine, or saké. Yet the Emperor is a total abstainer or temperance man. Since the Emperor has set us such a good example, fifteen or sixteen hundred new temperance societies were started to commemorate the Enthronement. The recent growth of the temperance movement is phenomenal, and with all my heart I beg you who are here present in this audience to join yourselves actively with this great endeavor to rid our country of one of its worst enemies. I know how devastating is the use of sake, for I have lived in the slums, where I have seen it debauch even tiny children.

Sweets.—Then, too, there are the sugar-preparations largely unnecessary, but consumed in such excess that their total cost mounts up to the appalling figure of six hundred million yen annually. The mouth is a fool indeed!

e. Hand-stimulation.—Women are keen to get their hands on silk kimonoes, and in spite of the great need to export silk for the sake of national revenue, Japanese people themselves absorb nearly half of the annual total of silk production. Japanese women are hoarders. They buy and hoard kimonoes without ever wearing them, or wear them very rarely. And yet in cold Hokkaido, where heavier garments are needed, you will see many cases of tuberculosis arising from the unseasonable wearing of pretty silk dresses. Men, too, are equally foolish about their clothes. A young fellow with only forty yen a month for wages cannot afford a suit that has cost sixty, and yet he buys it.

f. Sex-stimulation.—All such extravagance, however, is more forgiveable than the totally evil and horribly prevalent unnatural stimulation of the sex-instinct. There are in Japan fifty-two thousand licensed prostitutes, eighty thousand geisha, fifty thousand unlicensed prostitutes, which if you add twenty-one thousand prostitutes in foreign ports, makes over two hundred thousand women engaged in this nefarious business,—two hundred thousand specialists in sex-lust! This is an army of evil. In the Im-

perial army we are disbanding regiments and whole divisions, and getting sweeping reduction of armaments. But though this army of evil is equal to twenty divisions of the Japanese army, we are not yet succeeding in making a large reduction in this most terrible of armaments.

g. The cost of sense-stimulations.—The cost of vice per year is one billion yen; that of sake is one billion five hundred million; that of sweets is six hundred million; and that of tobacco is three hundred million. So the appalling total cost of vice and extravagance is two billion, nine hundred million yen annually. No wonder Japan's economic condition does not improve!

Therefore I say to you that you must cease to waste your souls on lust and extravagance, and seek with all your hearts to become spiritual. Cease your vice and extravagance and turn your hearts to God. One reason America is prosperous because she has given up liquor and red light districts. And now, to its shame, Shimonososeki is thinking of sending a moving picture of its prostitute procession to America! Japan must become spiritual. Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you. You must be born again. The life of God must be born with you, for the sake both of yourself and of the country in its extremity.

(2) Mechanization

The *Machine Age* commenced about a hundred and fifty years ago in England, through the inventions of Hargreaves, James Watt, and others. A hundred and four years ago Stevenson discovered the railroad engine, pioneer of the modern system of communications. Large scale production has resulted, and individuals, socity, and ideas, have all been *mechanized.* We need to understand both how the introduction of machinery has influenced human beings; and how a human being is finally and irrevocably different from a machine. The modern monotony of machine industry wears upon the factory laborer until he knows not whether the man is a machine or the machine a man. And the white collar man in the bank, who counts money daily by the billion, and yet has never a yen for himself, is tempted to stop believing in God, because it seems to be of no use to pray,—and to simply take one of the paltry hundred yen bills lying before

him so plentifully on the bank counter, make off with it and enjoy his own pleasure for once! Man becomes a working machine, or a self-indulging machine, under the new industrial order. His soul dies within him.

But a living being is from first to last utterly different from a machine. Even the simplest, such as an ordinary egg, has within it the germ of life, which has the power of growth and variation. While the body of the chicken is growing inside the egg, if the eye-to-be is injured, the other parts of the living germ come together and repair it, re-erecting the perfect eye in the chicken. Have you ever heard of an engine that could similarly repair itself? Suppose the smoke-stack should fall off. Would the piston rise out of its place and proceed to make another smoke-funnel? Such an engine would seem bewitched of a devil, if you should see such a one in Shimonoseki. No matter how wonderful the steam-engine, or any machine may be, it lacks the power of growth and adaptation. A man and a machine are everlastingly different.

We must not belittle ourselves because machinery seems wonderful. Evaluated on a materialistic scale, it is indeed true that the separate elements of a man's body are worth very little—¥4.50 for the calcium, ¥4.50 for the grease, ¥4.80 to ¥4.90 for the muscles, only ¥.005 for the iron—altogether, with other small ingredients, the total is about ¥14.50. But on the other hand, to construct a sample man costs two hundred thousand yen. So if you think of yourself only on the material plane, as a thing, you are worth only fourteen-fifty. But if you consider yourself a new construction, you can claim to be worth at least two hundred thousand! Even in the scale of values of the material age, Man is the most valuable product in it!

(3) Opportunism

Don't let yourself be submerged by machinery; nor yet by the notion that there is no purpose in the Universe. You may be protesting, "But there *is* no purpose in the Universe, and therefore it is of no use to observe the ordinary moralities. They are only a bother!" That is a common attitude of mind on the part of young people of this machine age.

Alright! I'll tell you of my experience in climbing Fuji. Before climbing I was told that it takes about nine hours to climb

the mountain. I looked at the slope, and decided *I* would not take any prosaic nine hours to ascend it, but would make it in *one* hour. I would not go the long way on the zigzag path. I would go straight up. I got along fairly well for a while. But at the third station my heart gave out, and I was forced to lie down and rest. Meanwhile my guide trudged slowly and steadily along the usual path. I had intended to go on with him when he caught up with me, but was still winded, and had to watch him go up, up, and disappear in a cloud!

That is the way with young people who decide to discard the prosaic conventions and go straight for their pleasure and have it! They may get along fairly well for a time, but the time they are thirty-five or so their physical make-up rebels and they are played out. See the young "mobos" (modern boys) and "mogas" (Modern girls) in their teens and twenties and they may look prosperous enough. Then look at them ten or twenty years later. Their life is spent. They have no more health nor enthusiasm nor power of accomplishment. The country is suffering for lack of morality.

Therefore behind *things* we must think of spirit, behind the machine we must remember its purpose, and behind chance and circumstance we must be true to the relentless laws of morality. We must sweep away the hindrances of materialism, mechanization and opportunism, and penetrate to the depths of Reality, which are to be found in Religion.

II. Religion

Many can follow up to this point, but find it difficult to go farther. "What is this religion you talk about?" you may be saying. "Show us your God!"

But can you even see your own face? No wonder you cannot see God. God is that supernatural and superhuman Power that does for you what you cannot do for yourselves. When you go to sleep, He keeps your heart continually beating. The circulation of the blood is a marvelous thing. It takes only thirteen seconds for one drop of blood to make the circuit, flowing out from the heart and returning to it. If you should have to do that work for yourself, it would keep you impossibly busy and worn out. God is the Power Who keeps you alive, Who numbers the hairs

on your head (they say there are two million five hundred thousand of them), Who cares for you in a thousand ways in which you cannot care for yourself. The God of Heaven and Earth keeps you alive by His unseen power.

Monotheism.—God is One and is our Father. When I lived in the slums of Kobe an old woman next door called through the partition one day, "Sensei!" (Teacher) "what is the name of *your* god?" "He hasn't any special name!" "But Sensei, how can I believe him if I don't know his name! And I really want to believe him. *Please* tell me his name". "He hasn't any!" "Tayori nai, neh!" said the old woman, and meant it was hard to have a sense of reality about a god without a splendid name.

So then I said, "You have twenty fingers and toes altogether, haven't you!" "Yes". "But how many souls have you?" "One". "So", I said, "The God of the Universe, the Father of our Lord Jesus Christ, is One and Unnameable. He is not merely one among thousands of other gods, each having to be distinguished from the others by its special name. He is the One and Only Father of us all".

Why does God permit Suffering?—At this point some of you will be saying "That's alright. I can get an understanding of God as One. But it doesn't help me particularly. I am involved in almost intolerable suffering. If God is my Father, why does he let me, and so many others, suffer all their lives?" Why did God, if He is our Father, make human beings suffer so? Why were they not made without suffering and without dying?"

But who are the folks who *don't* suffer? I knew some in the slums of Kobe. They were the idiots and mental defectives. One little fellow was very proud of it and came to have me prick his foot to prove how well he could stand it. But that was nothing to be proud of. That was pathological. Normal people are sensible to pain. It is one of the marks of a human being. A cat, when hurt, knows it is hurt, but does not know the location of the pain, because its nerves are not as fully organized as are those of a human being. When a man is hurt he knows it, and knows exactly where. The ability to suffer is a thing to be proud of. It is one of the signs of our high status as men. So we should not complain at pain and suffering. Suffering is full of useful purpose. In His infinite love and wisdom, our Father-God permits for a progress.

Mutual Aid, and the development of Love.—Suffering drives us to develop mutual aid. It is most interesting to find even the lower animals helping one another. In a special study of ants I have discovered that they are equipped with two stomachs each. One is for the ant's own use, and the other for his neighbors. If a comrade comes back from a journey, hungry and suffering, he makes his need known, and the ant who has stayed at home opens his mouth, adjusts his provender stored up in the extra stomach, and shares it with the hungry brother. And when a flood comes, and the emergency arises by which the ants must cross the water, they are ready for it. They form a huge living ball, and roll over and over across the river. Each ant is under water and out of it alternately, breathes when he can for the time when he cannot, but above all hangs together and preserves the community-ball, even though his own life should be lost.

We are all familiar with other instances among the animals of mutual aid, and most of all of the wonderful development of it as mother-love. From the various forms of mother and parental love we can trace the historical development of love even up to the redemptive love of Christ, the love which bears the faults and sins of others and redeems them. This is the sort of Love which bears up the Universe. When we have reached that point in a study of Love, we are at last prepared to understand God.

My own conversion.—In boyhood I faced a terrible situation. My family and entire estate were devastated by dissipation, my elder brother a prodigal, my parents both dead. I didn't want to become a prodigal like my elder brother, so turned to religion. In a study of the Bible I found the words, "Consider the lilies how they grow; they toil not neither do they spin; but your Heavenly Father clotheth them. Therefore do not be anxious what to eat or what to drink, for if God so cares for the lilies of the field and the birds of the air, how much more will He care for you!" I believed in Christ at fifteen, and though my family was opposed, went straight ahead in my faith. Through God I embraced the great Love of the Universe. I realized that all Nature was made by God Who is my Father. I used to go out into the fields and admire the blossoming flowers and trees, and say, "Father-God, you have made a wonderful world!"

Poverty and Religion.—My family disinherited me, and I was not anxious about poverty. If you have real religion, you are not

troubled by poverty. The whole universe belongs to your Father! The *Kobori Enshu* is one of the three most famous gardens in Japan, and yet its chief feature is its row of small pine trees and low surrounding wall, planned so that those within can see, beyond them, the scenery in the distance. The central principle in the *Kobori Enshu* is the simplicity which enables one to enjoy the whole universe, as one could never do if surrounded by the high, luxurious growth of an ordinary garden. My house is very small, but the view is all mine! My friend Kimura Seimatsu was visiting Niagara Falls, when the guide remarked patronizingly, "You have no such large waterfall in *your* country". Kimura was nettled a little and replied "My Father owns that whole waterfall!" "Your father owns Niagara?" "Yes, the whole universe belongs to my Father!" So you, too, can claim, that Mount Fuji, Lake Biwa, the Inland Sea,—all are your Father's and therefore yours also! On the other hand if you are rich, you are liable to be all doubled up with anxiety, trying to keep hold of your possessions. But if poor, you can go about rejoicing in every object of natural beauty and saying, "Ah! this is my Father's! and this! and this!"

Lacking faith, even slight matters may bowl you over. Recently a family that was somewhat poverty-stricken decided to commit suicide. The mother started it. "I am going to commit suicide" she remarked one day. "I'll die with you" said the eldest daughter. "I'll die, too" said the next, and so on down to the littlest. And so they did. Next day the leading newspapers wrote up the family-pact-suicide in large headlines, playing upon the sympathies and imaginations of their readers. Naturally there followed an avalanche of suicides. You would have thought there must be a 'suicide factory' somewhere in that vicinity! (Dr. Kagawa has meanwhile dramatized in turn the weak-willed mother, supinely willing to send her children into Eternity because of financial difficulty, and the dutiful but misguided children. Far better than denunciations to break the spell of suicide mania that is all too prevalent, this holding of it up to ridicule may seem unsympathetic but is salutary, and the idea of a suicide factory caps the climax, while the audience rolls with laughter. No doubt there are poor souls in the assembly tempted to take that short-cut out of life's problems, and if so, they see it in a different light now, and lay hold again on the wholesome struggle.)

"Faith makes all the difference. Whether you are troubled with lung-haemorrhages and tuberculosis, or bankrupt financially, —genuine faith in God will show you the way out of the most desperate of circumstances.

Patriotism and Religion.—In England at the time of the French Revolution there was danger of a sympathetic revolution. The people were suffering in the worst stages of industrial oppression. Just then Wesley appeared, and turned the social unrest into a religious revival. This, says Carlyle, saved England from a revolution. Today in Japan we too have come to the moment when we must choose between a revolution or a religious movement. So if you want to save the nation, get religion! And if you want to save your family or yourself, the same thing is necessary. Learn to live a life of faith in God".

The above is a partial report of an address, the whole eloquence and packed meaning of which could not have been taken down by a stenographer, since so much of it was communicated by the miracle of personality. Entirely Oriental in its method, it was like a Japanese painting, which says most by what is omitted. (In the brush-picture of Christ above referred to, there is no Face whatever—only a broad, wonderful brush-stroke which makes the hair, and another for the beard. The Countenance is left to the imagination, and everyone sees it, and is satisfied!) Long doctrinal expositions would never have filled that Shimonoseki theatre on a stormy evening. Homely, humorous descriptions of the heart of the experience of the people there gathered, brought them close to the Heart of God. Two closing prayers were offered by Kagawa, simple and very impressive, after which ninety-eight decision cards were put into his hands on the evening of a notable typhoon.

The extent of the dissatisfaction of a small minority of churchmen with Dr. Kagawa's preaching because it is 'not religious' may be at the same time the measure of their own distance from the thought-life of the cosmopolitan mass of the people. Contrarily a psychologist would be delighted at what he would call the 'apperceptive basis' which Kagawa establishes for religion. Beginning at the place where the people actually are, with their typical experiences and problems, he follows the path they must necessarily traverse in an approach to religion. It may be a long path. After an hour of steady climbing the goal may be but reached.

But it is reached, and that solidly. The sermons constitute a group-experience in which the people really participate, and many are no longer the same men or women afterwards. Through God they have glimpsed the solution to their pressing and seemingly insoluble personal or national problems. Through God they will henceforth strive to realize in action that profound solution.

C. The Early Morning Bible Studies

The best reply to these churchmen may be to invite them to get up early and attend the morning Bible studies for Christians, which accompany the evangelistic series,—rather than to rise late and criticise the meetings not intended to 'speak to their condition'. By unanimous vote these early meetings are indeed religious. In them Dr. Kagawa shares the wealth of his Christian experience, and scholarly studies of the Bible, with others, ranging through the Epistles or other ordered Bible selections with the velocity of an aeroplane, and with similar power to see the high spots of outstanding significance. After such a thrilling early morning flight, one settles down with the determination to make one's own the power of such masterful interpretation, through the detailed study that is revealed in Kagawa's every sentence.

A study of Paul's teaching about Love, given last summer at Karuizawa, and never yet published, is a fair sample of what is given everywhere in connection with the evangelism, and its form, in Dr. Kagawa's own English, better than English notes on the Japanese language:
After a reading of 2 Cor. 12:11-18,—

"I wondered why Christianity got the victory over the Roman Empire without the sword, and finally decided that it must have been through love. I studied the epistles of Paul and found that in each one he never forgets to write about Love: In A.D. 51 he reached Thessalonica, and later writes I. Thessalonians, and even in this first epistle of his he writes about love five different times. In this letter he praises the mutual aid and mutual love of the Christian brethren of Thessalonica. In II. Thess. he writes of the second coming, and again praises the love of the brethren; and writes also of the love of God manifested to us. But in the early fifties Paul does not see the love of Christ as deeply as later.

I. Thess. —then he was put in prison and there wrote:
II. Thess.
Galatians Philemon
I. Cor. Colossians
II. Cor. Ephesians
Romans Philippians
—and was released and wrote
I. Tim.
Titus
II. Tim.
—and was killed

The farther on Paul goes the more the flame of love burns in his breast. For instance, in Galatians 5:13 for the first time he mentions that love alone is the basis of real freedom. When love rules, there is no need for laws. It is astonishing to realize that even modern democratic nations can go back to Galatians to learn the basis for the new society. Think of the quality of Paul's insight, that love is the basis, that there is no need for the intricacy of a system of laws!

Read the twelfth and thirteenth chapters of Ist Cor. and see that humanity is really an organic body, and that the members of the body must love each other. That is Paul's philosophy of social love. But in Ist Cor. his idea of love was not yet *heavenly* love. The name of God is not even mentioned in the whole 13th chapter. What Paul gives in this chapter is a new *ethics* of love.

Passing on to II Cor. we find Paul expounding social love in the famous 8th and 9th chapters. "Love the poor", "serve the saints"—collect money and send it to Jerusalem to help the poor of Judea. But this project in social love may have met with disaster in some way, for near the close of II. Cor. are the verses, 12:11-18, read at the beginning of this hour. There Paul is disappointed and the anguish of disappointment rises to the point where he says, "The more I love you, the less you love me!" Unless you understand that psychology of Paul as a background, you cannot fully grasp the import of the Epistle to the Romans, which was written about six months after II. Cor., probably in Corinth where his disappointment took place regarding human love. Thenceforward he looked to the love of Christ.

He had been a most energetic social worker. Peter, James

and John had asked him to do social service, (Gal. 2:10) and while primarily an evangelist he had also been a social worker. He devoted his time to preaching but made it his chief purpose to serve the poor. He kept on with this program for five years or so and then suddenly experienced this deep disappointment. Disillusionment came and he had to look up to Christ. Re-read Romans 8:35-39. There is described the love which will never disappoint you—a great thing. When I am working with laborers and farmers I am often disappointed, but the Love of Christ never disappoints me. The love of Christ is eternal love which never comes to an end. If you are engaged in the social movement you will find reality in these words in the 8th chapter of Romans. Famine, sword, sleeplessness, unrest, fear of the future —in all these things we are more than conquerors through Him that loved us. Sometimes we are tempted to think that Christ is of no avail, that the bolsheviki and the anarchist are stronger. But the deeper we penetrate down into the depths of Reality, the more we find the "love of God, which is in Christ Jesus our Lord". When he wrote Romans Paul was in the deepest depths at the bottom of the heart of Christ,—he was embraced by the love of Christ.

Then his outward experience changed. He was put into prison and there wrote the epistle about the runaway slave. When I read Philemon I am so much impressed with the usefulness for the present day of the same principle which it carries of the emancipation of the slave.

In Colossians, Paul's conception of love has advanced and deepened. Read Col. 3:12-15. You will find that the whole thirteenth chapter of I. Cor. to be contained in the 14th verse of third Colossians. Paul points to love as the perfection of everything. The spirit of Colossians is the evolution of morality with Christ and God. Or if you do not like the word evolution, you can say 'the perfection of morality with Christ and God', or 'our growth in Christ with love'. Studying the Roman Code I was impressed that selfishness is its basis. When Christianity came, that root was rooted out, and instead of selfishness the Cross was substituted. Paul is telling here the basis of the new society.

Ephesians is really the conclusion of all the thoughts of Paul. A thoughtful reading will discover in it the ideas of all the eight previous epistles. See especially the wonderful prayer of Paul in

Eph. 3:14-21. Paul's conception of the love of Christ is cubic: of its "breadth and length and height and depth". If we understand this cubic conception of the love of Christ, we see that the ethical love of the 13th chapter of I. Cor. is included there. Probably this 13th chapter was the perfection of Greek and Roman morality, that of Socrates, Plato, Seneca, etc. But it is both included and transcended by the prayer of Paul in Ephesians.

Philippians is a wonderful book. In it Paul writes the word 'joy' twenty-eight times. Even though he is in prison, there he finds joy because he is loved by Christ. The Philippian believers loved Paul and sent a special messenger to the prison with gifts for him and he was much pleased. He was filled with the rapture of the realization of how Christ took human flesh and came down and died for us,—and of how we must follow in the steps of Christ, humbling and emptying ourselves, becoming obedient even unto death and even to the Cross.

Ist Timothy is a famous book of friendship and love. Titus is a gospel of practise, in which everything is practical. Praising the great love and patience and fine actions of Titus, Paul tells how to love one another. In II. Timothy, Paul is about to be killed (probably about A.D. 67). He is in vision that very soon he will shed his blood, and even then he does not forget to write about love.

Now I have briefly dwelt on the idea of love of the great apostle. It is true indeed that everywhere in his writings he never forgets to write about sanctification; but if he wrote only about sanctification, probably Christianity could never win the Roman Empire; and *never* Japan. For Buddhism has already given Japan a great philosophy of individualism; and that which can, from a new point of view, *win* Japan, is a system of love.

Paul tried to love socially as well as individually, and both naturally and morally; but he found that the root of social love must be in Christ's heavenly love, of which he writes in Romans. Romans is a deep interpretation of the Cross. (And the first two chapters of Ist Cor. also tell of the Cross.) The more Paul meditates on the Cross, the more we see Paul was the strongest character on the Coast of the Mediterranean.

Paul tramps along as a poor proletarian, a poor laborer, remaining a week or so in each town, and everywhere there are miracles, everywhere the bombardment of the love of Christ.

Everywhere he goes the victory of the Cross is assured.

As you know, Japan is facing a crisis. Pray for it. Many of you missionaries have come to Japan concerned for its welfare; but yet your anxiety and our anxiety are different. I *wish* Japan would not be involved in revolution—I wish that *Christ* would win Japan. You are Christ's messengers to Japan. You have brought us light. But at this critical moment, not preaching alone, but *love* must be revealed through you. Then Japan will look up to Christ and rest in Christ.

The Kamakura Conference

Charles Wheeler Iglehart

Following the great Jerusalem Meeting of last year Dr. John R. Mott, the Chairman of the International Missionary Council, visited Japan in early April, and among other important meetings held conferences with the members of the Japan National Christian Council in two groups,—the one in Kamakura on April 9th and 10th, and the other in Nara on April 11th to April 13th. The group in Kamakura included about two score members of the Council together with some dozen other coopted persons. The meetings were called under the auspices of the Council, but were entirely informal and without authority of independent action. Most of the veteran church leaders were there, but not many really young men; very few women; and if our observations were not wrong, almost no laymen. The foreign missionaries numbered perhaps one fourth of the whole. There were but five sessions in all, so the time was severely limited, and many things failed to get talked through. But there is now a solid foundation for any such gathering in Japan, and certain ground does not have to be gone over every time Christian representatives meet. The two years of investigation, of study, and of assembling of opinion carried out on a national scale preparatory to the Jerusalem Meeting; the published findings on the eight major themes treated at that Meeting; and most of all the National Christian Conference held in Tokyo last June, with its measured deliberations and its public statements, these were all taken for granted, and no work done before was duplicated. In the nature of the case, too, such a conference took up especially certain particular matters having to do with Dr. Mott and the organizations he represents. All these things have to be borne in mind when appraising the conference and its work. The temptation was very strong to compare this conference with the "Mott Conferences" of 1913, when after the Edinburgh Conference Dr. Mott came to Japan, and together with the leaders of all the churches set up the organization that has now developed into the National Christian Council. At that time

the conferences themselves were objectives, and came after several years of preparation and study with a definition of future policy as their chief aim and a very ambitious agenda whereas the Kamakura Conference was in a sense an inspirational echo conference, following Jerusalem, and in another sense a round-table group, reporting and studying ways and means of further integration of the Christian movement in Japan with that of other countries throughout the world.

The conference met under delightful conditions. The cherries, embowered clusters of ethereal beauty were in their prime; and the first days of early spring in the balmy seaside town came as a special joy after the long winter. The Kamakura Methodist Church with its restful coloring and comfortable seating,—especially with the benches rearranged in an open square;—made the conference intimate and easy. Most of the members stayed together at an inn, where fellowship was natural.

The very first session opened well, with a presentation by Bishop Uzaki of the lessons of the Jerusalem Meeting as applied to Christian work in Japan. He emphasized the necessity for cooperation in all our relationships. He appealed, too, for a Christianity which moves out into new fields,—not only new geographical locations, but new regions of human interest, and new areas of society. Finally he pleaded for a Christo-centric message. All this is quite in line with the major emphasis of the Jerusalem Meeting, and very much needed as a goal before our Christian movement today. Reference was made to the Nation-wide evangelistic campaign now under way in which 150,000 people have already been in attendance and more than six thousand decisions registered. The speaker truly said; "Japan is now receptive to evangelistic effort everywhere. There is now no essential distinction between city and country, between public and private, between institutional and personal evangelism, or between foreign and Japanese workers. The message will carry. The gates are wide open for a living Christian message. We must have full appreciation for the other religions without syncretism".

Dr. Mott gave a thrilling address on the meaning and the work of the Jerusalem Meeting. That story has already been often told, and will be told many times still, but to hear it from the lips of the one man to whose vision and genius it is a monument was an unforgettable privilege. With bodily vigor unabated, he threw

all his magnetic personality into this message. Trembling at times with pent-up force, his rich voice modulating persuasively, and his leonine face illuminated with spiritual energy he transmitted to everyone present a sense of the meaning of the term world-wide Christianity. As he swung out in ever widening circles of thought one felt the bracing winds from far-off lands, and saw long flashing gleams of promise in days still far ahead. The address given in English lost nothing in interpretation. Beside Dr. Mott stood the versatile Rev. S. Kawajiri whose facile mind swept along in perfect rythm of feeling and understanding. As one period piled itself upon another in the building up of a massive pyramid of thought every word and syllable seemed to click into place,—English and Japanese,—with a precision that was incredible. Time after time the listening group found itself sitting with suspended breath while one of those splendid passages was being rounded out, and when it was done almost broke into applause with sheer amazement at such perfect art. One could not shake off the feeling that one was watching a great eagle spread its wings and go circling through the blue, with a swift falcon in close pursuit. In this address every aspect of the Jerusalem Meeting was analyzed and presented as a challenge to Christian people here in Japan and today. Surely there was no one at Kamakura who did not see the Christian message and mission in deeper and in wider implications than he had ever done before. It was this qualitative increment, rather than any new array of facts or policies that made that first session so memorable.

Dr. H. Kozaki followed with an appeal for more complete cooperation, in church work; in mission work; in education; in general evangelism, and in international Christian undertakings. No one in this country is better qualified to sound such a call than the broad-minded leader upon whose shoulders for almost a half century so many burdens of the Christian movement have been laid. One felt, however, an undercurrent of something less than immediate expectancy in the whole address and in the discussion that followed. Why is it that everyone wants union in the abstract but no one seems able or willing to accomplish it in the concrete? There seems to be a vague fatuity about everything said on this subject, like people in a rowboat, looking in one direction and vigorously rowing in the opposite one. There must be a certain sincerity of desire for union in Japan, for no

conference ever fails to include the subject on its agenda, nor are any findings ever complete without an expression of the hope; and yet even the most modest step in the direction of actual uniting calls out resistance so stubborn that only the boldest-hearted can keep the vision with clear confidence. True it is that no one wants the onus of responsibility for our present condition of duplication and waste, for repeatedly in the discussion it was avowed that the missions and their boards would welcome further amalgamation of organizations, while both in the addresses at this conference and in the Findings preliminary to the Jerusalem Meeting it is more than hinted that things might be better today if the missions in the past had developed a better technique of cooperation. It must be that if the wish for getting together is as genuine as it seems to be the drift will turn some of these days. In the meantime, the most convincing words of all were spoken by Archbishop Sergius of the Russian Orthodox Church. Patriarch and saint, his very face is a benediction, and when in his quaint Japanese speech he quietly voices those age-long truths and axioms of the Christian life for all time one feels carried back to apostolic days and to New Testament imperatives. Embodying in his own character the two traits he pleaded for in our churches,—humility and love,—he pictured a day when each of us would welcome the others in affection and without reserve. Strange as it may be, there seemed to be in his outlook no place for a test which anyone was to apply to anyone else. Plenty of tests for oneself, but none for others,—either as Christians or as churches. With consummate simplicity he drew a parable from the Book of Acts, of Paul the Apostle of experimental freedom, meeting Peter, the exponent of tradition and power, while John the embodiment of the insights that come from love looked on. They all came to agreement and each fully recognized the others as brothers and allies. Why cannot we, he pleaded, do as much,—we, who in the three main divisions of our Christianity are the lineal descendants of these three?

There is, it seems a committee actually at work on the question of Church union, and Rev. S. Yoshioka of Tokyo reported that in its sub-committees it is now exploring the possibilities of a common creed and a form of common church organization, for all Christian bodies in Japan.

The main subject of the second morning session was Evangel-

ism. That is a big theme, and was dealt with in a big way, with a full sense of the qualitative factors, and with ample allowance for all the intricate complexities of the task. Dr. Mott led off with a ringing address on the call to bring men to allegiance to Jesus Christ. He swung on a wide orbit, and always in sight of the pole star of an immediate personal relationship to our Lord. Then the matter of applying ourselves to the immediate objectives in Japan came on, and although not on the prepared program Kagawa San was given the centre of the conference's thought and attention by common consent. It was not the first time his husky voice had been heard. Coming fresh from an impossibly overloaded schedule of public meetings which he was carrying on in Kyushu he had from the first moment of the conference given himself with his hearty enthusiasms to every address and discussion. Few men carry their scars as gaily as does he. With his voice desperately hoarse from overmuch speaking, and pushing back his black glasses to hold a magnifying lens close to his eye in order to read even large print, he nevertheless seemed the most alive and literally hilarious man in the entire group. No speaker even approached humor without Kagawa San's response in a boyish laugh; and any touch of fine feeling rang back from him with a warm "amen". His vitality is contagious, as he continually spends himself for others. There was not a touch of affectation as he would spring out of his seat to help distribute the mimeographed notes of some one's address; and no hint of self-praise as he set forth in his tempestuous style of speech the broad outlines of his program of evangelism. And yet the fact that all knew he was himself putting most of this plan to the actual test and was talking genuine experience and convictions made his leadership doubly effective. His supreme emphasis is on prayer. The prayer technique, as he calls it occupies first place in all his programs, and to it he gives attention in every detail. Then comes the evangelism technique, in a bewildering variety of directions, and with manifold methods. It would require a whole article to set forth fully his many-sided vision for the evangelization of his countrymen. From the central city slum to the farthest island hamlet, from the top to the bottom of society, in work and at leisure, by personal work, by teaching, by cooperative organizations, this "hound of heaven" is incessantly on the trail. One of the many phrases in his address that stuck was "Every Christian a Christian

worker; every house open for a Sunday School; every Christian home a church". As we listened to this man with his Titan mind and conscience at grips with a whole civilization struggling to regenerate it to its last ramifying nerve tip we thanked God and took courage for the future of Christianity in this land. No wonder the most the Committee on Evangelism could do by way of findings was to register in a four-line resolution its commendation of Kagawa San's program and campaign, and leave the matter there. If his goal is reached there will be a Christian community here of a million people, and this, he believes will suffice as the initial soil from which to grow a truly Christian society with its own traditions and mores.

Dr. William Axling followed with a rousing and heart-touching appeal for the rural communities. It was on this same subject that he made a memorable address in the Jerusalem Meeting, and one which Dr. Mott said showed what could be done with six minutes if one knew how. Immersed in city social problems and carrying the load of foreign relationships for the National Christian Council he has not forgotten his long years of work in the country regions, and his challenge for the farmer always has an authentic tone. Every treatment of his problem makes it more and more plain that whoever tackles the rural communities, whether minister, layman or missionary, will have to go at it with special training and a truly specialized program. The farmer cannot be won to a Christian view of the world as an individual, or without relation to his community.

The laborers and factory workers had their champion next in Mrs. O. Kubushiro, that diminutive but valiant Maid of Orleans who is ready always to break a lance in the cause of social betterment. She has spurs of gold won on many a battlefield all over Japan. Only last year her visit to Akita and her fearless work brought to crystalization an aroused public opinion against the prostitution license system, throughout that province.

Those of us who are not engaged in either of these special forms of work sometimes wonder whether our experts in both fields are not in danger of losing perspective, in their zeal. No doubt the plight of the farmer in Japan is bad, but surely not all are bankrupt or starving. In the main they are carrying on, and actually getting their children educated. If we had an objectively conducted study of the comparative cultural and economic level

of the farmer of today with one fifty years ago it might serve as a tonic to the fears that are in danger of being engendered by the naturally fervent presentations made by those who are giving their lives to this group. The laborers, too, are far below the level of a decent existence in many instances,—particularly the miners, men and women, and certain factory employes,—and their state is bound to get worse rather than better if intelligent measures are not widely taken, but for all that it is hard to believe that all are fermenting germs of social and political revolt.

It seemed like shooting the rapids into a placid lake to come from these themes to a study of the possibilities of cooperation in our Theological Schools. What could seem more obvious than that the training-schools of the various churches should pool their resources in some practical way. Surely the discussions of twenty years ago went much farther than this in their hopes. But that even so modest an aim as this would appear unreachable shows how deep and far-extended are the deterrent factors. Those who are charged with the responsibility for the training of Christian workers are the ones who see the difficulties of cooperation in largest proportions, and so, although the desire for some progress is general and insistent, we may look for this same subject to appear on the agenda of our joint conferences for some days still to come.

Professor Tsuru of Meiji Gakuin gave a broad and analytical statement of the need and of the ways for improving our present Christian Schools. Everyone in school work has these ever-old, ever-new problems always with him; how best to get and hold a Christian faculty, how to tone and train the students in religious things, how to operate with small classes, how to complete the equipment, and how to suitably expand the range of courses,—in short how to make the schools superlatively good schools, and at the same time thoroughly Christian. The collected materials preparatory to the Jerusalem Meeting gave much food for anxious thought on these matters.

When Dr. Schneder was called on to say a word on the question of a Union Christian University everyone felt a wistful longing for the freshening of a vision that has dimmed. It was this leader who two decades ago was holding the ideal of a project of Education of university grade on a National Scale before the Christian world, and despite his brave efforts and those of many

others it has thus far failed of realization. Is it too much to expect that soon this hope will be renewed and brought to fruition?

The afternoons and evenings were taken up with committee work, and with the discussion of certain very important practical issues before the National Christian Council. Most of these latter were set forth by Mr. Tagawa in an extremely able speech which really took the form of questions addressed to Dr. Mott. One related to the question of the separate National Christian Council of Korea. It was pointed out that while the term "national" may have a political connotation not here intended, the Christian councils throughout the world do everywhere cut across national, and even racial lines, and that the conditions of work in the two countries are sufficiently distinct to warrant separate organizations. The question of the function of the Council, and particularly of its Japanese name "remmei" came in for extended discussion, and although not constituted to act on any such matters the conference did go on record as favoring the reconsideration of the name if it be true that it leads to a misunderstanding of the nature of the Council. It is just a council and nothing more, and no participation by any religious body could possibly affect the initiative jurisdiction or sovereignty of that body.

The Christian Headquarters Building project is one in which the National Christian Council is immensely interested, and it was with considerable perplexity and disappointment that the conference learned that the Christian Literature Society would appear to be on the point of moving on to the erection of its own building. It is to be hoped that by a renewal of negotiations with interested groups abroad, and through the enlisted efforts of Dr. Mott a building may be achieved which while housing all the major Christian union undertakings will have at its centre the National Christian Council. To be sure this council is now a negligible quantity so far as financial strength is concerned, but for better or worse it is the one organ of unified action for the Christian Churches of Japan, and must be looked to in the future as the natural focusing point for all interchurch activities.

Finally, the relation of the National Council to the Councils in other parts of the world was discussed and the point made clear that there was an anomalous situation existing. In the older countries the councils are not church councils at all, but missionary agencies grouped for discussion and council, in the

newer countries they are actually, as in Japan, National Christian Councils. This leads to the inevitable question: has not the time now come to attempt an International Christian Council? Is there any reason why the older countries should ask the younger ones to organize nationally in interchurch relationships, and then themselves not offer the fellowship of equally inclusive organizations? Perhaps the churches in Japan are over-sensitive,—indeed their sensitiveness to treatment as a missionary country is shown by the continuous variance of views within the Council, and by a considerable group absenting themselves from this conference,—but it may be from such inconsiderable meetings as this Kamakura Conference in one of the newer countries such as Japan that will come the flash of illumination to light the other and older countries into the way of full and mutually respecting worldwide Christian cooperation.

The Nara Conference

By Harvey Brokaw

There are three standpoints from which to consider the Mott Conference held at Nara, April 11th-13th: the purposes, the addresses and the findings.

First, as to the purpose, the experience of the Kamakura Conference, held previously, enabled the Nara Conference to get on the correct basis from the start. Based on that part of the constitution of the National Christian Council, which links the Council to the International Missionary Council and which authorizes the calling of conferences, the leaders announced that the Nara Conference was an informal one, taking advantage of the presence of Dr. Mott, Chairman of the International Organization, to get from him information and reactions obtained during his recent trips and out of his wide experiences. The further purpose of putting before Dr. Mott the conditions and needs of the Christian movement in Japan was frankly stated.

It is difficult to understand why there should be any objection to a conference on such a basis, properly financed. The forty or more delegates spent two fruitful days in hearing addresses, working in committee on findings and in discussing the findings. With some hesitation, the suggestion is offered that the leaders of the Council might evade some criticism and even suspicion in the future, if they would take their constitutency into their confidence beforehand, giving full publicity as to the basis, the purpose and more especially the financing of such conferences. No small number desire to know precisely to whom they are indebted for the hospitality of two or more days. Moreover, they desire as responsible persons to know what is to be the effect of any findings and resolutions approved.

Second, as to the addresses, it was the opinion of a number that Dr. Mott surpassed himself, everything presented being on the basis of loyalty to the teachings and methods of Jesus and on the basis of spiritual forces. There seemed hardly a whisper of dependence on organization, eccelesiastical machinery or financial

resources. While there was a clear and reiterated call, even plea, for the utmost of unity and cooperation, there was nothing of what was once described as "the cracking of the whips and the clanking of the chains". Nothing could be more profoundly wise or timely than to stress spiritual power and resource in this day of a multiplicity of organizations.

Dr. Mott's report on "The Christian Movement as Affected by the Jerusalem Conference" was a very high appraisement. Calling attention to the great and almost alarming opportunities of the times, to the stupendous world events that required the rethinking and restatement of the world mission movement, and to the need of direction amidst admitted confusion, several points were given as characterizing the Jerusalem Conference.

a. It was forward-looking, but with a reverential regard for the past. Confusion of thought, conflicting ideas, divided counsels, a lack of sense of mission, and meagre spiritual results should make all grateful to God that the look was forward.

b. It was courageous, facing adversaries, difficulties and impossible situations. Consciences trembled for sins and there was the sense of the brooding presence of God's Spirit. So Moltke's dictum was followed, "First ponder, then dare".

c. The non-Christian religions were faced with a triumphant attitude without being militantly destructive. The attitude was ironic, but without compromise. The delegates sympathetically considered the religious values of the non-Christian religions, but were under no illusions. To evade the temptation of the least common denominator of a dangerous syncretism, certain leaders met in Cairo, Egypt, beforehand. A wonderful thing emerged—the fairer all were to other religions, the higher Christ loomed. The one voice on the message of Christianity that came from Jerusalem made the conference worth while.

d. The solidarity of the older, sending churches and the younger, receiving churches was realized. But it was emphasized that henceforth all churches should be considered as sending churches. The proportion of the Edinburgh Conference of a dozen representatives of receiving churches among a thousand representatives of sending churches was changed designedly at Jerusalem to equal numbers. An atmosphere of understanding was generated. Mutual confidence put all in the creative realm and in collaboration.

e. There was summons to a larger evangelism, with every door open, every group accessible and responsive. "Ripe unto harvest" was tremendous in meaning. Yet the difficult situations were not ignored—in Persia, a fanatical Islam; in India, religious syncretism and cults; in Latin America, agnosticism. But to win in the difficult places means to win everywhere.

Jerusalem gave an adequate apologetic, challenged the laymen of the world, came to grapples with the race problem, faced the danger of industrialization in the older civilizations, and gave a perspective of the massed Christian forces in the cities as over against almost none for the thousand millions in the villages and the country. Dr. Mott closed this address with some such words as these: "Only by united thinking and effort can we meet the present situation. Not until new tides of spiritual power are released in the Church can the victory be won".

In his address on "Christian Leadership", Dr. Mott rose to very great heights. The question to be faced is this: "How can we enlist the strongest young men and young women for the Christian cause till death?" New leaders are needed to fill existing gaps, for present leadership now without an adequate source of supply, to supersede some who hold but do not fill positions, to win a greater force of laymen, to solve unsolved problems, to do pioneer work and to guide in the direction of cooperation and unity.

To secure such leaders, mothers must take first place. The little bands, as in the Volunteer Movement, Y.M.C.A. and Y.W.C.A., must be encouraged. Theological professors must take time with individual young men. College professors must be personal. School masters must use the plastic period of youth. But next to the mothers the pastors have the greatest opportunity.

The methods that will give us such leaders are for all to be alarmed at the calamity impending, to think that the most important single thing is to find and to train such youth, to pray and to work so that it will be second nature to discover lives, to expect that we will find what we are searching for, to remember that we can not find the finished product, and not to forget the very young. We should appeal to the heroic. We should do painstaking, intensive work. We should do siege work. We should develop an atmosphere in which the young will see God's face and hear God's voice. We should use biographies. We should set living

personalities as examples. We should make much of camps and conferences. We should enlist for unselfish service as the communists do. We should recognize this as a superhuman undertaking. Christ's method, when He saw that the harvest was great and the laborers few was: "Pray ye—to the Lord of the harvest—that He—would thrust forth laborers". That method is clear as crystal, with every clause equally important. But if any clause is more important, it is "Pray ye".

Dr. Mott's final address was on his "Impressions about Evangelism on His Journey about the World". There is a summons to a larger evangelism, geographically and intensively. There is a vast content today in the word, "lost",—drifting where we ought not go. Also in the words, "His life a ransom for many",—the only adequate solution. Again, in the words, "life abundantly",—the thing all need and desire.

"Go ye into all the world" does not mean to stay where you are. "Ye" includes all. "To every creature" does not mean over and over again to the same. "Witnesses" does not mean to sit speechless. "Me" means a personal experience of Christ. *Christianity achieves transformations when evangelism is kept central.*

The summons comes from the multitude. Contrast the numbers reached with the numbers we might reach. The multitude is now accessible. Are there any closed doors in Japan today? The multitude without Christ are in desperate need. People are living proudly, selfishly, apathetically, purposeless, lonely, discouraged, fiercely tempted, defeated, in despair, bearing impossible burdens in unjust social conditions, and living lifeless lives. When we find Christians too busy to evangelize, we know that they are not facing the facts.

The number and activity of evils summon to evangelism. Evils take no vacations, drag down, have ingenunity and enterprise, adapt means to nefarious ends, are cruel in their aims, and mean no good whatever. We must fight them to the death with weapons of life. We have the gospel power in our hands that will break the power of sins.

The summons comes from those absorbed in money-making, and from those with a superficial social or communistic propaganda. Only a Christ who conquered death can draw such. Evangelism is needed as a modern apologetic. If not evangelistic, we soon cease to be evangelical. The two thousand miles of

North Africa had thousands of churches with massive creeds. But evangelism was ended by creedal quarrels, and North Africa fell to Mohamet.

We need not fear the opposition of other religions, but rather the naturalism of our lives as contrasted with the supernatural, or better, the super-human. "Christ in us the hope of glory". Apart from him—nothing; with him—all things.

There are four laws that we need to recall for evangelism: (1) Sowing, watering, cultivating; but also thrusting in the sickle. Now is harvest time. (2) Lives of holy living. There are many such in the hidden away places, and a few in the highest places. Press the advantage of such lives, which let the glory of Christ shine out. (3) Prayer. Kagawa names that as vital. (4) Sacrifice. That of the cross draws all men. Christ hangs on the cross, but in vain unless we catch his sacrificial spirit. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit".

Kagawa asks for a million souls. But Christ will not stop with a million.

There were other addresses, but those making them seemed either not to take their preparation very seriously, or else desired to give way to Dr. Mott.

Thirdly, as to the findings, the Conference was divided into five committees, which met and brought findings for consideration and approval; but it was clearly stated and understood that they were merely for the information and advice of the National Christian Council.

A. The first committee concerned itself with matters relating to the National Christian Council. The Japanese term, "Remmei" is the one used for the League of Nations, and connotes too much authority, too fixed and unchangeable boundaries of the constituent organizations. In the interest of clarity and accuracy, the milder term, "Kyogikwai", seemed better to translate "Council" and to relate itself to its actual purpose and powers.

No small discussion occurred about finances. Voices were fearlessly raised against receiving contributions with implied obligations. To be self-respecting and independent, the constituent organizations should supply the funds. Contributions from whatever source should have no attached conditions to hamper the full freedom of the Council under its constitution. A vigorous pre-

sentation was made against the disproportional influence of the smaller organizations as over against the larger ones. The proposition was made that they should be without the vote. Dr. Mott pointed out the mutual advantages of having all the Christian organizations in the Council. However, he told of the basis of representation and voting in other lands, where it is proportional to numerical and financial strength. These explanations give the background for the following findings, which were adopted:

1. *Regarding the name*:

   We would suggest changing the Japanese name of the Council from "Remmei" to "Kyogikai".

2. *Regarding finances*:

   That the source of funds for financing the Council be as follows:

   a. To maintain the present ratio of contributions provided by the indigenous Japanese denominations.

   b. To maintain the present ratio of contributions provided by the Missions.

   c. Contributions from individuals, Japanese and foreigners.

   d. Contributions from abroad.

3. *Regarding organization*:

   All the indigenous Japanese denominations and the Missions affiliated with these denominations are to be regarded as the basis of its organization. Other Christian agencies are to be admitted as auxiliary cooperating organizations.

B. The first report of the Committee on the Relation of Churches and Missions was quite the most extreme demand so far made in Japan. It recommended that Missions "submerge" themselves in the Churches; that all money excepting missionary salaries and that for education and social service, be entrusted to denominational headquarters; that missionaries should not return to Japan after a first term unless by invitation of denominational headquarters; and that only missionaries of extremely high and rigid qualifications be sent to Japan. The use of the homes of the missionaries was stipulated. Locations were to be by Japanese denominational headquarters, etc., etc.

This report was opposed by one of the ablest missionaries in the Kwansai. He pointed out that it would destroy Missions as

such; that it would put able and superior missionaries, in many cases, under workers not equal to them in education, culture, ability and experience; that, if reported to the sending churches, it would dry up the source of reinforcements for Japan; and that, whether the chains were of iron, or brass, or silver, or gold, or only silken cords, it was a binding of the missionary hand and foot and so hampering of initiative and freedom as to make him well nigh useless.

Another veteran missionary characterized the report as going too fast and too far, and said that it might not only prevent other Missions from entering the Council, but might force some out. This veteran seconded the previous speaker's contention that no Board or Society would send missionaries on such a basis, and that, if carried into effect, no freedom-loving English or Americans would volunteer for Japan.

Happily, one of the ablest Japanese pastors came to the rescue and said that the propositions invaded the rights of the sending Churches and organizations, and so ought not be approved.

It might well be added to the above that such stringent requirements demand an over-lordship not exercised among the Japanese clergy in any of the non-Episcopal churches in Japan; and that it is extremely doubtful whether self-respecting Japanese ministers themselves would submit to such terms under similar circumstances. The matter of the location of missionaries is a most delicate one, for instance, and requires not only a full knowledge of all the human and personal factors in the case, but also an adequate acquaintance with the customs, thought and psychology of western peoples. The question arises, "Would not the right to decide locations prove an immense embarrassment and difficulty to any Japanese denominational headquarters?" The Missions themselves find it their most difficult problem. To give over handling all of the apropriations (except salaries, educational and social welfare funds. Why should these two latter be excepted?) might prove the very worst thing in the world for the self-support, full freedom and so progress of the indigenous churches. Property problems, too, are involved, which certain Boards have already decided in principle, and the original findings involved these property problems.

The solution seems to be set forth in Christ's way, when he said, "The kings of the Gentiles have lordship . . . but ye shall not

be so". The maximum of brotherliness and cooperative effort, but with the minimum of authority over each other seems not only Christ's way, but the way of efficiency. Any other way hampers and hinders progress. If it be indicated that missionaries in the past exercised too much authority, it is no Christian solution to imitate their error.

The report was resubmitted, two additional members were added, and the milder findings below were adopted:

(1) We recognize the need of resident missionaries.

(2) As far as possible, the different Missions should identify themselves with the Japanese Church organizations, working from within the Church.

(3) In addition to the regular missionaries, it is desirable that men and women be sent who have special qualifications for the following types of work:

a. Sunday school and other religious education.
b. Church music.
c. Evangelistic itinerating.
d. The production of Christian literature.
e. Rural evangelism.
f. Social welfare.
g. Theological teaching.

(4) Representative leaders, both ministers and laymen, would be welcomed for periods of fellowship with Japanese Christians.

(5) Some rearrangement of those Churches under the direction of the Missions is necessary. This should be decided in consultation with the authorities of the Japanese churches.

C. D. and E. The findings of the Committees on Evangelism, on Churches and Thought, and on Christian Education are probably of such interest and value that they should be presented. There was little discussion or difference about them, and so comment seems unnecessary. They speak for themselves:

Findings about Evangelism

In view of the present situation, we realize the great need of awakening the evangelistic spirit. Evangelism has been the fundamental mission of the Christian Church from the beginning, as we have the great commission of Christ Himself to go into all the world and preach the gospel to every creature. The work of the

Church that has lost the evangelistic spirit is in vain.

(1) As the means of Christianizing industry, we recommend the proposal of Mr. Toyohiko Kagawa (see Kamakura Report).

(2) As to the practical methods of rural evangelization, we recommend the proposal of Dr. Axling (see Kamakura Report). In addition, we suggest the following points:

a. The worker must identify himself with the life of the rural community.

b. However, he must transform that life.

c. He must spend his whole life in the rural community.

d. He should live in a rural town, which is the center of a number of villages.

e. The rural evangelist should work for increased efficiency in the occupational life of the villagers; for example, the use of time and provision for rest.

f. Special evangelistic efforts are needed for fishing villages and sailors.

(3) City Evangelization.

A definite plan is needed which should be founded on scientific research.

a. We must evangelize the intelligentsia and wealthy classes.

b. Take account of the suburbanites (including church members) who have no access to Churches.

c. Of course we must evangelize the poor.

d. The following special types of work are needed for city evangelization (especially in Osaka and Kobe):

(1) The evangelization of apprentices.

(2) The evangelization of Koreans.

(3) The training and evangelization of emigrants to Brazil.

(4) Evangelization of Children and Youth.

With an understanding of the psychology of the children and youth of the modern age, we must guide their thoughts to sound views of life and faith.

a. Establish a "Youth Day", a Day of Prayer for Youth, and hold Welcome Meetings for new students.

b. Mass Meetings for Youths.

c. Teach youth the sense of stewardship of life, and lead them to dedicate their lives to God.

d. Practical activities: Recreation, Sports, Camping, Social

Standard for boys and girls, Clubs, Music, Dormitories, School Chaplains.

(5) General Evangelization:

a. Interdenominational Cooperative Evangelistic campaigns.

b. Invite famous foreign speakers to assist.

c. Interdenominational Laymen's Conferences (for example, Osaka-Kyoto-Kobe district etc.)

d. Organize Laymen's Movements.

(1) That, in order to guarantee the permanent Christian character of the Christian schools, closer intimacy be developed between the schools and the Churches, whether denominationally or through cooperative or union organizations both as to management and as to financial responsibility.

(2) That, in order to secure the financial stability of our Christian schools, endowment funds be established that may in due time relieve the Boards of Missions of the necessity of making large grants to these institutions without compelling the schools to resort to methods of raising money that are detrimental to the educational efficiency or Christian character of the schools.

That we hope that the Mission Boards and Christian friends abroad may be able to continue their assistance until the Churches and Christian community in Japan are more fully able to bear this responsibility.

(3) That a Japan Christian Educational Foundation be established for the raising, at home or abroad, of funds for the assistance of higher education in Christian schools in Japan.

(4) That the Christian institutions of college grade be encouraged to add further departments in order to provide more kinds of training for young men and women.

At present the men's colleges are either literary or commercial. (Other departments in normal training, science, law, medicine etc., are necessary to supply more opportunities and types of training.)

(5) That specialists in religious education and courses be established in our Christian schools where not already provided.

(6) That the Theological Schools should restudy, and where necessary, revise their curricula in the light of the present-day needs of Japan and the world, following upon the Findings of the Jerusalem Conference.

(7) That in order to provide an increasing number of lay

workers in the Churches, short training courses either during the day or in the evening in Bible study and kindred subjects be provided in existing schools or in schools that may be organized for the purpose, with special reference to rural and industrial communities.

(8) That larger provision be made for scholarship assistance, for travel and study of duly recommended pastors and teachers.

(9) That Christian schools should be established of secondary and college grade in all the cities and larger towns of Japan.

Findings on the Church and Thought Problems

(1) In order to enable the church to assume authoritative leadership in questions of social thought, its leaders should first of all make a thorough study of contemporary social thought and actual social conditions, and further, acquire an understanding of the defects of society. From the pulpit they should emphasize the following points:

a. Society in its present complexity cannot be explained merely from the standpoint of the doctrine of economic materialism. Religion and morals have their place in any adequate interpretation of society.

b. Christianity should be interpreted not only as thought, but also as life. It should be held up as an ideal that Christians should put into practice Christian principles in their daily life.

(2) While not neglecting to warn against the reactionary thought prevailing at present, church leaders should take every possible opportunity to make such a clear and constructive criticism of present-day society as shall point the way to a certain and unmistakable solution of the real problems of present-day society.

In conclusion, the question of the value and effect of such conferences naturally arises. It would seem that no one should doubt that such conferences stimulate the Christian forces and speed up the whole Christian movement. Wider vision comes and the sense of partnership in the most vigorous and valuable world movement. There are always valuable hints on methods, ways and means. It is the part of wise Christian men and women to make the fullest possible use and advantage that comes from such inspiration and information.

But there should not be over-reliance on such conferences. It is the steady, never-ending, never ceasing daily effort, which refuses to give up or to be discouraged, which keeps eyes on the goal, that counts. The illustration of the Irishman breaking his rock must never be forgotten. "It is the first blow, and the last blow, and all the blows in between" that breaks the rock with our little hammers.

And one wonders if that word, "crisis", is not over-worked. There are always crisis from our standpoint. But God works steadily on as though there never was one. Like the cry of "wolf, wolf", too much "crisis" may result in forgetting to watch and to work and to pray. If we refuse to believe that there is any "crisis" too difficult for our God and His hosts, is there not more encouragement to sustained effort? Japan is not won for Christ yet. There is a long, hard and unforeseeable task ahead. A fellow-missionary said about a year ago, "If we think in terms of one hundred or two hundred years yet of missionary service, we will be wise". That may be extreme, and Mr. Kagawa's remark, to the effect, that "when a million souls are won in Japan, the missionaries may go", may be nearer the truth. But there are going to be any number of crises yet. Never mind them, except to increase faith, effort and prayer.

Harvey Brokaw.

The Fukuoka Conference

By C. K. Dozier

The time allowed for the conference at Fukuoka was all too inadequate for the purpose for which it was called. Dr. Mott reached Fukuoka on the express just before noon and went to Rev. & Mrs. R. S. Spencer's for lunch. The Conference convened at 1:30 P.M. and consisted of two addresses by Dr. Mott: One on Evangelism and the other on The Finding and Training of Workers or something to that effect. These addresses were fine and well interpreted. From three to five minutes were allotted to questions and discussions, but Dr. Mott's addresses so covered the ground that no one asked questions nor offered any discussion.

Mr. Ebisawa read two resolutions adopted at Kamakura and Nara, but there was no discussion nor action taken.

I should say there were between one hundred and fifty to two hundred people present. Some came from as far as Nagasaki and Kumamoto, on the south, and from as far as Moji on the north.

Dr. Mott referred to the meetings being held by Rev. Toyohiko Kagawa and asked that they be used as far as possible. He gave opportunity for expression of opinion on the matter, but aside from one pastor, nothing was said.

The meetings were held in the assembly room of the Chamber of Commerce.

Dinner was served after the Conference and about eighty people remained for this. Dr. Itagaki, of the Imperial University of Kyushu, acted as Chairman and offered words of appreciation for Dr. Mott's visit and Dr. Mott responded by saying that his first visit began in Kyushu and this visit was ending in Kyushu. He spoke of the kindness of the Japanese and the beauty of the country. Pastor Nakamura, of the Congregational Church, offered the closing prayer and Dr. & Mrs. Mott and their daughter left by the 6:20 P.M. express for Shimonoseki where they took the boat for Fusan.

I had expected far more discussion on the part of those present, but as I have written practically no discussion was had. Dr. Mott's appeal for evangelism and the right kind of workers were very opportune and impressive. His reference to the Kagawa meetings did not meet the response that was expected, I fear.

The Missionary Conference of Central Japan

Vocational Training. By Miss C. Holland

The members of the program committee admit that there is value in the direct approach in the statement of the subject for today. Furthermore, they admit that there is value in the indirect approach through the various vocational lines of work. In this paper, therefore, I shall not attempt to prove that there is value, but discuss with you briefly several of those values as felt by us who are giving time and self to this phase of missionary service, and who feel that it is now one of the important branches of Christian work, sharing likewise some of the convictions I have as to our duty as Christian teachers to this great element in Japan which comes under the head of vocational training.

The value of anything is measured by the permanent good accomplished through it, and this in turn is determined by whether or not it is fulfilling a real need—a felt need.

Let us look first at the ECONOMIC VALUE. What do we mean by vocational training? Is it that which teaches a trade, fits one for a job, and thereby helps one to earn a living if nothing more? Even this much is necessary! So much of life is mixed up with the sustenance of the physical man,—food for his table, clothes for his warmth, and health for his body! Much of the relief Christ gave, and some of His best known miracles are those that deal with this side of man's life. Surely He counted it necessary! Recognizing man's physical nature, He did not say that man does not live by bread, but that he does not live by bread *alone*!

To be able to help man earn bread is necessary! To help him to see beyond the bread is far more necessary! The late Bishop Galloway's statement to the young minister, "A mere desire to serve is not sufficient qualification for service. Passion for the sea does not make a great sailor. Eagerness to defend the flag of one's country does not make a hero or a capable leader" is equally applicable to the business man or woman today. A mere desire to make a living is not sufficient qualification for the claiming of

it. This desire, this impulse, and this determination for self-support need a trained eye and a practiced hand.

Japan recognizes the need and value of this vocational training. Do we realize that she has 51 vocational schools of college and university grade! 44 of these are directly under the supervision of the government. These include the industrial, mining, agricultural, forestry, marine, and 17 higher commercial colleges and universities. Men only, so far, are admitted to these.

We are further astonished to see the reports of last year giving 908 vocational schools of Middle School standing, largely of "A" grade. 175 of these are for girls alone, while in 23 girls are admitted with the men. 259 of the 908 are commercial schools of which 14 are for women only. There are 6 "A" grade agricultural schools for women in Japan. A very necessary institution when we consider that 6,000,000 Japanese women today are toiling to feed this nation! It is needless to say that most of these institutions are filled with students and hundreds are waiting.

When one sees this multitude in training, from three to five years, one wonders if it has heard Paul's words to the Ephesian Christians, "Walk worthy of the vocation wherewith ye are called" and has interpreted them to itself.

It is true that a great number of these students are registered here because they have failed, fortunately or unfortunately, to enter a school of a different type. Of the 98% of Japanese children from the age of 6 to 12 years that are in school, only 34% go through High School, and only 4% ever reach college at all. Those of us in vocational training find that some of the students who pass the entrance examinations with the highest marks never turn up again. Why? A repeated story—they have taken the entrance examination in other schools of different type and have passed. The fact that almost one-third of the graduates from the government schools for girls never go into offices is due in most part to the fact that they entered simply because they wished more education and could not enter elsewhere.

Institutions of this type are necessary not only because training is needed for the commercial jobs, so called in the past, but because it is difficult even now to find positions for the graduates of the more literary type of colleges and universities. Japan is not alone in this. We are told that since the war Oxford graduates can be found serving tables in London restaurants.

Notice briefly the part that Japanese women have in this line of work. According to investigations made even two years ago by the Social Welfare Bureau of the Home Office, Japan had 1,100,000 business women. The number of these women has increased steadily since the independence of woman was urged, especially after the earthquake, when many women, who lost their husbands, felt the necessity of earning their own living. According to the statistics 98,000 are in medical service as lady doctors, assistants, and nurses—70,000 alone being nurses; 78,000 are in educational service as teachers in girls' high schools, primary schools, and kindergartens; 45,000 in government offices, and 607,000 in business, being typists, waitresses, actresses, and salesgirls. Of this last number 93,000 are salesgirls and typists. These numbers do not include hair-dressers, musicians or visiting housekeepers which number several thousand.

Of these 1,100,000 business women, about 50% are in Tokyo alone. I would say that more than half of the remaining 550,000 are in Osaka and Kobe.

But apart from the economic value, what are some of the greater values which come to the Christian vocational schools? Let us look briefly at the SOCIAL VALUE.

We often see the advertisement for the heavy weight fighters which reads: "Not so much *what* we do, as *how* we do it." Spiritually speaking, Browning was correct when he wrote: "'Tis not what a man does which exalts him, but what he *would* do". But in the business world the reverses seems to be true: "'Tis not what a man *would* do that exalts him, but what he *can* do".

How different are the questions asked by those who come for training and those who come for the trained: The one says: "How *long* does it take?" The other: "How *well* does she take?" A short time ago when such employees were scarce, one could stay on the job lacking in training, personality, and appearance, but up-to-date equipment and changes in systems have done away in many fields with a number of this cheap type of worker and the many have been replaced by the few who can do the work efficiently.

Some members on our Board of Managers of Schools have repeatedly asked the question, "Are you not turning away the very girls who need the training quickly to go out to support self and dependents?" A few months at a typewriter cannot miraculously

put into a girl what would have taken several years to make her usable when she goes out! Our Christian vocational schools should not be places from which poorly equipped material is put on the business market.

The lower the training, the lower the salary, and the greater the temptations for dishonesty and immorality that go with such. Kindness in disguise is rendered every girl who is refused a chance to make a *kozukai* of herself in some office. She will be better fit to serve herself and dependents in the country with fresh air and fewer temptations than if confined to the inside of an office in a city.

For this reason, alongside the special courses we are running the more expensive course of three years above the five-year high school period, or four years above the four-year high school period. The results have been most gratifying even though the numbers are few. With this higher standard it gives one a chance to cull one's students. Comparatively few of the "hurry-up" type should be put out on the public. Keep one eye on your student and the other on the society into which she goes and the office which she serves. We have the same obligation to both! Again I say, "Keep the standard high!"

The greatest satisfaction in this work, and the reason why many are willing to use this indirect means to reach and influence the individual, is because there is in it the SPIRITUAL VALUE. To be able to help the boy or girl interpret the task which circumstances hold him or her to is a wonderful opportunity! How thankful we are that the scriptures dignify honest work. Without hesitation Christ justified His own zeal with the forceful expression, "My Father worketh hitherto and I work". The carpenter bench has been an altar to many because of His association there. How beautifully sacred is the the edifice that rises from the foundation where He spent eighteen years of His early life in that little hill town of Nazareth!

Several of our poets have also caught this interpretation of labour. Womanhood has caught it in the words of Angela Morgan: "Work!

Thank God for the swing of it,
For the clamoring hammering ring of it,
Passion of labour daily hurled
On the mighty anvils of the world. . . .

Thundering on through dearth and doubt,
Calling the plan of the Maker out.
Work, the Titan; Work, the friend,
Shaping the earth to a glorious end. . . .

Help them to see that God's plan is being accomplished through the honest, faithful daily labour. Let them see that the business man's job remains a job only so long as he puts a "personal gain only" interpretation into it. The humblest task becomes a profession the moment the labourer sees in it a service to others and a part of God's plan. The true distinction between a trade and a profession is not written in a course of study or on a pay roll, but in the motive behind the task.

I believe that the student who can take his or her training in a Christian institution, who can share the permanent Christian fellowship of its teachers, who comes to know the Christ who is its center, and goes out with the right attitude toward God, man and work has a valuable contribution to make to the business life of Japan. However, I hesitate to close without this reminder: The training itself, though valuable, is not enough! It means much to see life in its right proportions, but it means more to keep it there!

We are much concerned about what the student is able to do and what he does do between the hours of nine and five, are we as equally concerned about what he does do and what it is possible to do from the hours of five to nine? I once heard a speaker in Honolulu say: "What a young man makes in the day time goes into his pocket; what he spends at night goes into his character". We train and send out! Has a home been provided? Is its atmosphere conducive to normal living? Are the young men and women who work side by side in the office given the atmosphere of a well supervised home in which to make their social contacts? They make them; they are going to continue to make them. Shall it be on the streets, in the crowded restaurants, and under the influence of a cheap movie? Are our personal contacts still possible through calling hours, clubs, and classes? Are the invitations to attend church with us as regular? Its not to coerce them to do what is right but to make it possible for them to do it, and to want to do it. When we stop with good training only, then good becomes the enemy of the best.

Social education has much to say about our duty in seeing that

a child is well born, that he is well protected and well taught during those first impressionable years of his life. Do we not have a similar responsibility when this same child comes to choose his or her vocation, comes to the place of training, and when he comes to the office for service? In him and through him come the most hopeful opportunities to reach, to conserve, to influence, and to purify the great business population about us today!

Recent Temperance Progress in Japan

By E. C. Hennigar

One of the outstanding features of the Temperance Movement in Japan at this present moment is the increase of 'Local Option Areas'. The first town to 'go dry' is Mitsui-Tagawa kozan in Fukuoka Prefecture. That this is a town made up entirely of miners makes this fact all the more remarkable. The results are said to be excellent in every particular. The Temperance Society of the town has over 2000 members and reports over ¥70,000 in savings to date.

Kawadani Mura A pamphlet describing the results of prohibition in Kawadani mura, Ishikawa Prefecture has been widely distributed and has done much to induce other communities to take action. In Taisho 15, this village voted to go absolutely dry for a period of five years in order to build a primary school. We venture to think that at the end of that period the village will not go back to "booze". The village head-man reports that the people are healthier and much more industrious, the homes are happier, the children better fed and clothed, and the houses better furnished. Further, there are absolutely no arrears in taxes, the conduct of the young men has improved, there has been a striking increase in savings and the children feel a peculiar pride in attending a school erected by the abstinence of their fathers.

10 Dry Villages There are ten other cases where a whole village or part of a village (buraku) has gone absolutely dry. These are found widely scattered in Miyagi, Yamagata, Ibaraki, Gumma, Ishikawa, Gifu, Saga and in Korea. The motives as given out have been to commemorate the enthronement, to improve roads, to improve and extend local irrigation systems, to assist in recovery from impoverishment by fire, earthquake and floods.

Partially Dry Hamlets

It is rather difficult to get at the exact number of hamlets (buraku) that have voted some form of temperance, but from three different sources of information I have compiled a list of *some 40 villages* or hamlets which have put some limit on the consumption of alcohol within their bounds. Of these 20 prohibit the use of alcohol below the age of 25. Three put the age at 30, one at 35 and one at 50. One has set a limit to the amount that may be used in the village in a month, another has limited the sale, another prohibits all use of alcohol at funerals and weddings. In some of these cases the action has been taken officially by the village council. Some of these villages likewise prohibit the use of tobacco. These villages are found in Ehime, Shidzuoka, Fukushima, Hyogo, Tottori and Nagano. A local option movement is now in progress in a village in Yamanashi and one in the Hokkaido. Tottori Ken leads with 17 hamlets in this list, while Hyogo is second with 9. The Nagano Prefectural Assembly last December passed a bill prohibiting drinking among drivers of automobiles. Local Option or Group Prohibition would seem to be the line along which temperance advance is to be made in this country.

Enormous Drink Bill

The annual drink bill of Japan stands at over a billion and half yen. Mr. Ozaki Yukio M.P. estimates that a like amount is spent in the licensed quarters and for geisha. This is only the direct outlay to which must be added loss of wages, loss in efficiency and costs of illness induced by drink and impure living. Could this enormous expenditure be eliminated Japan would be set well on the road to a normal prosperity. Young men often say to me 'Our country is a poor country.' To which I reply that Japan is not to be classed among the *poor* nations of the world, since its national wealth stands fourth among all nations, but that I must say that Japan is a very wasteful country. No country can stand the expenditure of over 30 billions in alcohol and profligacy. The farmers are crying out in distress, yet villages spend anywhere from 85 yen to 218 yen per house per year on *sake*. (This by actual, if limited, survey in Nagano ken). A first step in solving the rural problem in this country is to urge prohibition on the villages. The establishment of one dry village in each prefecture would be a great educative agency.

Notes. The 12,000 liquor dealers and manufacturers are organized to protect their interests and are lavish in the use of money for this purpose. When a special committee of nine was appointed in the Diet to consider the proposed bill prohibiting the use of alcohol below the age of 25, three members of that committee were from Hyogo ken, the largest sake-producing ken in Japan, and of these one was the proprietor of the famous Masamune Brand of *sake*.

The Alumnae Society of the Joshi Daigakko has set apart June 25th as 'Mothers' Day' and will on that occasion institute a movement to stir up public opinion in favour of the 25 year law.

Six hundred girls from four neighbouring villages in Shimo Ina Gun, Nagano ken have formed a League pledging themselves not to marry men who smoke, drink or consort with immoral women. One member who recently found after marriage that her husband did drink, contrary to her expectation, immediately asked for a divorce on that ground. This movement is creating much interest and holds much significance for the future. Similar leagues are found in Iwate ken, Kanagawa, Gumma, Okayama and Shidzuoka.

The 10th Annual Conference of the Japan National Temperance League is to be held in Sapporo July 5-7. The Sapporo Kinshukwai and friends are preparing a great welcome.

The Christian Literature Society of Japan

Amy C. Bosanquet

The largest and most important new publication of our Society is a translation of the famous *Journal of John Wesley*, under the title, *Wesley Shinko Nisshi* (Price Yen 2.00). The edition used is the abridged one edited by Percy Livingstone Parker, published by Pitman and Sons, London, 1906, with an Introduction by Hugh Price Hughes and an Appreciation of the Journal by Augustus Birrell. It is translated by Mr. K. Kuroda, with an introduction by Mr. T. Kagawa. The complete Journals, still preserved in twenty-six bound volumes, have, we believe, never been printed in full, but copious extracts were made by Wesley himself and issued in twenty-one parts, in instalments, and more has been published since, the whole making several large volumes. Our present book is a good selection. Its English editor said that though obliged to curtail the Journal a great deal, he had tried to retain the atmosphere of tremendous activity which is one of its most remarkable features. In his opinion, "literature has no other such record of personal endeavour as that contained in these pages. "For some fifty years Wesley travelled up and down the country in all weathers, by dangerous paths, through swamps and deep fords, for the most part on horseback. He paid more turnpikes than any man who ever bestrode a beast", says Mr. Birrel. "Eight thousand miles was his annual record for many a long year, during each of which he seldom preached less frequently than five thousand times. We see him in the Journal coming into contact with all kinds of people, influencing all England and Wales, Scotland and Ireland by the force of his personality and spiritual fervour".

Marx Ka. Iesu Ka? by the Rev. P. G. Price, has sold well, and now we are able to announce the English edition, *Marx or Jesus*, Which?, at the same price, *Sen* .35. It is likely to be a great help in either language to those who "stand to-day perplexed at the parting of the ways". The chapter-headings give an idea of the contents. They are: Early Life and Education, The Concrete Problems of Jesus and Marx, Marx's Solution, Jesus on the Verdict

of History, The Two Ways, Their Faith, Their Methods, Their Spirit, Attitude of Jesus and Marx to Property.

Uchi Naru Seikatsu is an able translation by Prof. M. Nakayama, of Meiji Gakuin, of Evelyn Underhill's *Concerning the Inner Life.* The beautiful and powerful addresses in this remarkable little book were originally given by request to a gathering of clergy in England, but they have had a wide circulation among lay people, and we expect that they will be greatly appreciated by thoughtful readers in Japan. The price is *Sen* .90.

Shodai Kirisuto Kyô no Haikei (*The Background of Early Christianity*), by the Rev. H. W. Outerbridge, is now in the press, and we shall have more to say about it soon.

The Department for Women and Children is preparing *Yoi O Tomodachi,* a collection of short original stories by a Christian mother, who is a contributor to various children's magazines and has a very charming style. We are glad to be able to introduce her to C.L.S. circles. The book will be illustrated in colours and in black and white and will be excellent for the holidays and, later, for a Christmas gift.

Another book for young people, "Brave Adventurers" is being translated by Mrs. Muraoka, who needs no introduction.

A set of four illustrated leaflets for children will be out soon, to be followed by others if these prove to be acceptable.

Readers of the periodicals, *Shôkôshi* and *Ai no Hikari,* were never more appreciative than at present, and lately many new children have been answering the Bible Searching questions in the children's magazine. But the papers do not seem to be well known yet, and we beg our friends to help by introducing them the circles where they have not been used or seen, and get more regular subscribers.

The Special Evangelistic Campaign

Rev. Akira Ebisawa

The Special Campaign initiated by the All-Japan National Conference in June 1928 was carried on under the direction of the Committee of Fifteen during the past year, and it is now closed with a wonderful result.

The latest movements were carried on at Chugoku and Shikoku in April, by Dr. Nitobe and the writer; at Kyushu (Northern & Western part) in April and May by Dr. Kagawa. The Christian workers of the six cities in the Northern Kyushu who participated in the movement met together and were enkindled with zeal. They adopted a statement to unite their forces in facing the great task of evangelizing those industrial cities.

This Campaign closed with brilliant success in every sense and the numerical effect is as follows:—

Number of Cities visited	92
„ „ Meetings	589
„ „ Days	219
„ „ Audiences	229,108
„ „ Decisions	9,510

Another Special Campaign Started

In Kamakura Conference in April this year when Dr. Mott visited us, the following findings were adopted regarding the Special Campaign.

"Your Committee having heard Mr. Kagawa's statement of his proposed plan for an evangelistic campaign for the Kingdom of God throughout the whole Empire of Japan and his offer to give his full time for a period of two years to this special work, beg to recommend:

1. That the evangelistic campaign be continued based on Mr. Kagawa's plan.
2. That the plan of the campaign be referred to the Standing Committee on Evangelism of the National Christian Council with Power".

Whereupon the Commission on Evangelism met several times after the Conference and made a study to find the best methods for realizing the findings, and decided to act as follows:—

1. The Committee heartily approves the recommendation made by the Kamakura Conference in regard to a Special Campaign.

2. Whereas the primary need for an effective and successful campaign always depends upon initiative taken by the local churches or a federation of churches, and as the Committee itself is not in a position to take up direct evangelistic work, it is decided that the Committee shall cooperate with and help the local churches to make all necessary arrangements for their program such as inviting the preachers &c, but that the local organizations must lay out the plan.

3. That the necessary funds for that purpose for the coming two years be estimated at ¥5,000.00, and that that sum be raised among special contributors through a Sub-Committee to be appointed at the next meeting.

In its recent meeting the Commission on Evangelism of the National Christian Council nominated the following persons to act as the Sub-Committee in raising the fund for assisting the Campaign.

Messrs. T. Kanai: T. Inouye: S. Murao: M. Sato: Dr. P. Mayer: Dr. Armstrong: Miss Topping.

The Kagawa Cooperator's meeting was held on June 7th and they organized themselves electing a Standing Committee. They had a joint Conference with the Commission on Evangelism of the N. C. C. and they all agreed to organize an official Special Committee of twenty one members as "The Central Committee for the Movement of the Kingdom of God". That Committee in cooperation with both organizations above mentioned shall hereafter bear the responsibility to take up and promote the Special Evangelism.

Now a local church or a federation of churches is entitled to consult with that Central Committee whenever it should like to start a special campaign.

We pray that this coordinated campaign may stir up the enthusiasm of all the Christians in this Country and prove to be the best method in realizing the plan and program suggested by the Kamakura Conference.

Book Review

A FAITH FOR THE WORLD by W. Paton. 256pp. Price 2/6. Edinburgh House Press.

Basil Matthew's brilliant little book, "Roads to the City of God", which was issued almost before the delegates to the Meeting of the International Missionary Council had left Jerusalem, gave an extraordinarily vivid account of the Conference in session; 'Bill' Paton's "A faith for the world" is a serious endeavour to interpret the deeper lessons of the gathering. Considering the fact that it was completed within seven months of the meeting, it is a remarkable bit of work. Though it is short it is not scrappy; problems are stated, issues faced, and the Christian answer is set forth in a way which is wholly admirable and in a tone which is a model for all writers on such thorny subjects as Industry or Race. Indeed the dominant feature is the Christian spirit which glows on every page, and which gives it a strength of appeal often lacking in abler writers.

There are many wise remarks in the Book which have a bearing on the Christian Movement in Japan. Take for example the emphasis which it lays on the need of a right spirit in the missionary in all his contacts with members of a different race. "Another platitude" somebody will say, but is it one that we really appreciate? Take for example his words "It is the fear, not of Christ, but of things, which it is thought Christians will insist on bringing along with them, which is one of the greatest hindrances to evangelism", (p. 151). Or again, "Men want principles that can be interpreted and followed, not fixed rules that must be obeyed in the spirit of the law", (p. 70). Does not the author lay his finger on a very real weakness when he says, that missions often fail "not through want of thoroughness in work, but because missionaries have too little time to make friends", (p. 156)? Or again, "Christian men and women need not only to look in compassion on the problems of the changing East; they need to bestir themselves to an altogether more radical thinking about their religion, and an altogether more passionate following of it, if they are to lend verisimilitude to the claims they make for their Master", (p. 74).

The author sets forth the new situation facing Christianity in so far as it is affected by Education, Industry and Race. He reminds us that "in most western countries the Christian Church does not control and organize institutions of the type of a university, and it may be questioned whether the line of development in the East may not be the same", (p. 121). The modern scientific approach makes the importance of a historic basis to religion all the more urgent, but we wonder despite the advance of science in the East whether the author fully realizes how absent such an idea still is in oriental minds. The 'Higher Criticism' of Buddhism in Japan has as yet scarce begun.

He emphasises the importance of the Church not merely as a necessary organization for conserving Christian thought and activity, but also as "a continuation of the incarnation of the Son of God among men", (p. 106.); and in face of the modern materialistic outlook on life he stresses the tremendous importance of worship, (p. 24).

The good points of secularism are appreciated, as indeed of are those of non-Christian religions, but we wonder if he is right when he says, "If we could listen to a group of . . . Japanese, etc., . . . exchanging ideas frankly as to what they really wanted for countries, we should find a singlar unanimity in their desires. They would all want to see . . . the traffic in vice abolished", (p. 55).

Finally the writer lays special emphasis on the significance of personality, especially in view of the conditions of modern life. In this respect Christians, in contrast to Buddhists, have a tremendous advantage; but is it one which we appreciate to the full? Is Japanese Christianity "a faith that rebels"? Is it of a sufficiently revolutionary character to prove beyond a shadow of doubt that it is something fundamentally different from the native religions? In endeavouring to make Christianity indigenous is there not a very present danger of emasculating it?

What has been said in this review is perhaps sufficient to show the provocative nature of the book. But it is not the challenge of a disgruntled mind; it is a summons to missionaries to ask themselves why they are in Japan at all. The book should be on the shelves of every missionary in the country, at all events of those who think.

W. H. Murray Walton.

Personal Column

NOTE.—Items for this column should reach Rev. John K. Linn, 921 Shimo Saginomiya, Nogata Machi, Tokyo Fu, by the 10th of September. Contributors will greatly oblige by drafting items in the form used below.

NEW ARRIVALS

FRANKLIN. Last of June, Rev. and Mrs. S. H. Franklin (P. N.), via Siberia, to live at 7 of 1, Asukai Cho, Tanaka, Kyoto.

ARRIVALS

COWL. Rev. J. Cowl (C. M. S.) returns from furlough July 10th to his work in Fukuoka. Mrs. Cowl and children remain in England.

CREW. Miss Angie Crew (C.C.) is expected to arrive from furlough in September. Her address will be 26 Kasumi Cho, Azabu, Tokyo, in care of Dr. A. D. Woodworth, until her permanent location is decided.

CUTHBERTSON. Mr. and Mrs. James Cuthbertson (J.E.B.) returned from furlough on May 2nd and are located as before in Kobe.

FRY. Dr. C. C. Fry (C.C.) is expected to arrive from furlough in September. He will be located as usual at Utsunomiya in Tochigi Ken.

GORDON. Mrs. Agnes Gordon (A. B. C. F. M.), emeritus missionary of the Japan Mission, on May 10th from America, to live at Tera Machi, Imadegawa Sagaru, Kyoto.

GRESSITT. Mr. and Mrs. J. Fullerton Gressitt (A. B. F.) arrive July 5th on the Siberia Maru. Mr. Gressitt resumes his work in Kanto Gakuin and will be Mission Treasurer. Address: 12 Hachiyama, Shibuya, Tokyo Fu.

GWINN. Miss Alice Gwinn (A. B. C. F. M.) on April 6th from furlough to resume work in Doshisha Girls' School.

HAWKINS. Miss Violet Hawkins in April from America to complete her three-year term in Baikwa Girls' School. She lives at Taisha Mura, Hyogo Ken.

HEMPSTEAD. Miss Ethel L. Hempstead (M.P.) on March 28th from an extended furlough to resume work at Atsuta, Nagoya. Address: 105 Tamanoi Cho, Atsuta, Nagoya.

McGRATH. Miss E. S. McGrath (P. E.) returned April 1st.

NICHOLS. Bishop and Mrs. S. H. Nichols (P. E.) and children returned from furlough March 18th.

OGBURN. Rev. N. S. Ogburn (M.E.S.) and family returned to Kwansei Gakuin on April 11th.

RAWLINGS. Rev. and Mrs. G. W. Rawlings (C. M. S.) on June 1st. Mr. Rawlings resumes his work as Principal of Momoyama Middle School.

ROGERS. Miss Margaret S. Rogers (W. U.) is to return to her work in Doremus School this summer after an absence of over three years.

SATO. Mr. H. Sato of the Omi Mission architectural department returned from a ten months' tour of the world, which included the World Sunday School Convention at Los Angeles, a study of present building conditions in America and Europe, and a visit to Palestine and Egypt in connection with Sunday School work.

SCHERESCHEWSKY. Miss C. Schereschewsky arrived in Japan March 28th.

SMITH. Rev. and Mrs. P. A. Smith (P. E.) and daughter returned from furlough March 19th.

UUSITALO. Miss Siiri Uusitalo (L. E. F.) has returned after her third furlough to resume work in Tokyo. She will reside at 946 Nishihara, Yoyogi.

WALTON. Rev. W. H. M. Walton (C. M. S.) returns from furlough July 15th and will reside at 25 Iwato Cho, Ushigome, Tokyo. Mrs. Walton remains in England with the children. Her address is 23 St. James Road, Tunbridge Wells.

WINN. Rev. Dr. and Mrs. T. C. Winn (H. R. of P. N.), arriving in June, will spend a year in Japan. They will be in Karuizawa with Miss G. S. Bigelow for the Summer, and then at 1854 Maruyama Cho, Shimonoseki.

DEPARTURES

ANKENEY. Rev. and Mrs. Alfred Ankeney (R. C. U. S.) sailed May 28th for furlough in the United States.

AYRES. Rev. Dr. and Mrs. J. B. Ayres (P. N.) and Donald

Misener, early in July. Dr. and Mrs. Ayres become honorably retired missionaries, and will be in Toronto, Canada.

BARTLETT. Rev. and Mrs. Samuel C. Bartlett (A. B. C. F. M.) and daughter sailed for America May 28th.

BIXBY. Miss Alice C. Bixby (A. B. F.) of Soshin Girls' School, Yokohama, sailed April 11th on the President Grant.

BODEN. Miss Marjorie Boden (J. E. B.) leaves for furlough June 28th via Siberia.

BUZZELL. Miss Annie S. Buzzell (A. B. F.) of the Christian Center, Tono, Iwate Ken, sailed June 4th.

CARY. Miss Alice E. Cary (A. B. C. F. M.) of the Yodogawa Renrinkwan returns to America for regular furlough via Europe in July.

CLARK. Miss Agnes Clark (J. E. B.) leaves for furlough June 28th via Siberia.

CLARKE. Miss Doris Clarke, Secretary of the National Office of the Y. M. C. A. left for a short furlough in America on May 9th and expects to return to Japan in October.

DIXON. Miss Alice Dixon (A. F. P.), teacher in the Friends Girls' School, returns to her home in North Carolina in July.

DOZIER. Rev. C. K. Dozier and family (S. B. C.) of Seinan Gakuin sail July 18th for furlough in America.

FIELD. Miss Sara Field (A. B. C. F. M.), teacher in Kobe College, returns to America for regular furlough in July.

FREHN. Mr. and Mrs. M. C. Frehn (C. M. A.) of Hiroshima on furlough.

HUESING. Miss Edith H. Huesing (R. C. U. S.) left on furlough April 30th.

JACKSON. Mr. and Mrs. F. Ivor Jackson with their three children sailed for Canada on May 23rd. After about six months' furlough they expect to return to take charge of the Seamen's Y.M.C.A. Club in Yokohama.

KANE. Miss Marion Kane (A. B. C. F. M.), term teacher in the Kyoai Girls' School, Maebashi, sails for America July 9th.

KAUFMAN. Miss Emma R. Kaufman of the Tokyo Y.W.C.A. left in May for a short furlough in Canada, and will return to Japan in September.

LEININGER. Rev. and Mrs. A. A. Leininger (E. C.) sailed April 30th on the President Madison.

LOOMIS. Miss Clara D. Loomis (W. U.), Principal of Dore-

mus School, leaves on furlough July 5th.

MADDUX. Miss Lois Maddux (M. E. S.), of Hiroshima Girls' School, sailed June 6th for furlough in the United States.

McLEOD. Miss Anna O. McLeod (U. C. C.) of Nagano sails July 9th on the President Pierce.

MOSELY. Mr. Harold Mosely, Amherst Fellow in Doshisha University, returns to America in July.

MOSS. Miss Blanche Moss (A. B. C. F. M.), term teacher at Kobe College, returns to America via Europe in July.

NICHOLSON. Mr. and Mrs. H. V. Nicholson (A. F. P.) left June 8th for furlough in the United States.

OTT. Miss Fina Ott (A. B. C. F. M.), teacher in the Baikwa Girls' School, returns to America for regular furlough in July.

PAGE. On account of ill health, Miss Mary Page of the Kyoto Y. W. C. A. resigned her position and sailed for her home in California in June.

PEDLEY. Miss Katherine Pedley (A. B. C. F. M.), term teacher in the Doshisha Girls' School, is returning to America July 9th.

PHELPS. Mr. G. S. Phelps left for America on April 18th for a short business trip. During the summer he will attend the meeting of the world's Committee of the Y. M. C. A. in Geneva, Switzerland, and plans to return to Japan in September.

PORTER. Miss F. E. Porter (P. N.) sailed for America on June 9th. She is to become an honorably retired missionary and is to live at Pasadena, California.

ROSS. Rev. and Mrs. C. H. Ross (A. B. F.) of Sendai leave on furlough in July.

SCHNEDER. Rev. Dr. and Mrs. D. B. Schneder (R. C. U. S.) left on furlough April 30th.

SCHNEDER. Miss Mary E. Schneder (R. C. U. S.) sailed May 28th for furlough.

SEARLE. Miss Susan A. Searle (A. B. C. F. M.), emeritus missionary of the Japan Mission, sails for America July 9th.

SHIVELY. Misses Alice and Mary, daughter of Dr. and Mrs. B. F. Shively (U. B.) of Kyoto, sailed for America in May. They will enter Otterbein College, Westerville, Ohio, from which institution their sister, Miss Lilian, was graduated in June.

SMALLEY. Rev. and Mrs. F. A. Smalley (C. M. S.), who came to Japan for work among Chinese students, have been transferred to the Western China Mission. Mr. Smalley is to take up work at

at Chengtu University.

THOMSON. Rev. Dr. Robert A. Thomson (A. B. F.), Mission Treasurer for forty years, has resigned that position, and leaves for furlough with Mrs. Thomson late in the summer.

TOPPING. Mr. and Mrs. W. F. Topping (A. B. F.) of Kwanto Gakuin, Yokohama, leave on furlough in July.

VERRY. Miss Hazel Verry of the Yokohama Y. W. C. A. sails on July 5th for furlough in the United States.

VORIES. Mrs. W. M. Vories (O. M. J.) sailed May 16th for a six months' tour in America to make a special study of kindergartens and tuberculosis sanitoria.

DYER. Mr. and Mrs. A. L. Dyer (J. E. B.) and family leave June 28th via Siberia for furlough in England.

WYLIE. Miss M. L. Wylie (C. M. A.) of Shobara, Hiroshima Ken, has left on furlough.

CHANGES OF LOCATION

BEERS. Miss Grace M. Beers (L. C. A.), who has been temporarily located in Tokyo, has been appointed to work at the Colony of Mercy (Ji-Ai-En), Kumamoto.

BOYDELL. Miss K. M. Boydell (C. M. S.) from Kagoshima to Miyazaki.

BRAITHWAITE. Mr. and Mrs. G. Burnham Braithwaite (A. F. P.) in September from Shimotsuma, Ibaraki Ken, to Tokiwa Mura, Mito Shigai, Ibaraki Ken, replacing the Nicholsons during their furlough.

CLAPP. Miss Frances Clapp (A. B. C. F. M.) from Uwajima to Kyoto for regular work at Doshisha Girls' School.

GILLETT. Mr. and Mrs. C. S. Gillett (A. B. C. F. M.) into new residence, 13 Gekicho, Sendai.

GUBBINS. Miss G. M. Gubbins (C. M. S.) from Kagoshima to Miyazaki.

HARDER. Miss Helene Harder (L. C. A.) has been appointed to Tokyo for social service and evangelistic work.

HELTIBRIDLE. Miss Mary Heltibridle (L. C. A.) has been appointed to kindergarten work in connection with the Colony of Mercy (Ji-Ai-En), Kumamoto.

HORN. Dr. E. T. Horn (L. C. A.) has been elected President of the Japan Lutheran Theological Seminary, Tokyo, to succeed Rev. J. P. Nielsen, resigned. His address from the fall will be 921

Shimo Saginomiya, Nogata Machi, Tokyo Fu.

STACY. Miss Martha Stacy (C.C.) from Utsunomiya to Ishinomaki, Miyagi Ken.

STEWART. Miss Lilian Stewart is now doing part time work at Glory Kindergarten and Training School and at Kobe College. She lives at 59 Nakayamate Dori, 6 Chome, Kobe.

WINTHER. Miss Maya Winther (L. C. A.), daughter of Rev. and Mrs. J. M. T. Winther of Kurume, has been appointed to evangelistic work at Ogi Machi, Saga Ken.

BIRTHS

BRUMBAUGH. On May 22nd, to Rev. and Mrs. T. T. Brumbaugh of Sapporo, a daughter, Barbara. (M. E. F. B.)

FARNUM. On April 20th, to Rev. and Mrs. Martin D. Farnum, a son, Hugh Martin. (A. B. F.)

SHAW. On March 11th, at St. Barnabas Hospital, Osaka, a son, Robert David, was born to Rev. and Mrs. H. Reynolds Shaw. (P. E.)

DEATHS

FINLAY. Miss Alice Finlay (M. E. F. B.) of Kagoshima has had word of the death of Miss Annette Finlay, a missionary in the Philippine Islands.

POLE. Rev. G. H. Pole (C. M. S.) died at Bromley, England, on Sunday, February 17, 1929. Mr. Pole came to Japan in 1881 and served for about twenty years.

MISCELLANEOUS

AXLING. Rev. Dr. William Axling (A. B. F.) of the Misaki Tabernacle, Tokyo, and English Secretary of the National Christian Council, attended a meeting of the China Christian Council at Hangchow.

BINFORD. Owing to changes in their furlough program, Mr. and Mrs. Gurney Binford (A. F. P.) now plan to return to Japan early in November instead of in September.

BRIGGS. Mrs. A. W. Briggs of Toronto, Canada, Treasurer of the Women's Missionary Society of the United Church of Canada, spent several weeks in Japan in March, visiting the stations of that Mission. Mrs. John MacGillivray, President of the same society,

is expected for several weeks in early autumn.

CHRISTIE. Rev. William Christie, General Field Secretary of the C. and M. A., has spent the months of June in Japan visiting the work of that Mission.

CONVERSE. Miss Clara A. Converse (A. B. F.), for many years principal of the Soshin Girls' School, Yokohama, and now doing personal work, was decorated by His Majesty the Emperor in April of this year.

DAIKUBARA. President Daikubara of the Kyushu Imperial University has been elected President of the Doshisha University.

EBINA. The Rev. Dr. Danjo Ebina has retired from the Presidency of Doshisha University.

HARLING. Rev. Douglas G. Haring, formerly of the Japan Baptist Mission, now professor in Syracuse University, has recently published a book on "The Land of Gods and Earthquakes".

MCCONAUGHY. Dr. and Mrs. David McConaughy spent from April 24th to May 9th in stewardship conferences in Japan. Dr. McConaughy is stewardship expert of the Northern Presbyterian Church, U. S. A.

PAINE. On account of the critical illness of her mother, Miss Margaret R. Paine (P. E) of the St. Agnes School, Kyoto, was summoned home at Christmas. She is expected to return to Japan in July.

SMITH. Miss Harriet P. Smith of Mahanoy City, Pennsylvania, sister of Prof. A. D. Smith (R. C. U. S.), has been appointed as a short term teacher in Miyagi Jo Gakko, Sendai.

SPENCER. Word has been received that Rev. Dr. David. S. Spencer, of Pasadena, California, suffered a severe attack of angina pectoris and for some time was in a very critical condition. The latest reports, however, suggest that he is slowly recovering, though he is still very weak.

THE JAPAN CHRISTIAN QUARTERLY

ISSUED QUARTERLY BY THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN

Vol. IV OCTOBER 1929 No. 4

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Title Page and Index for 1929.

EDITORIAL COMMITTEE;—Rev. J. K. Linn, Miss. I. MacCausland, Rev. S.H. Wainright D.D., Rev. H. F. Woodsworth, and the Editor.

WHO'S WHO IN THIS ISSUE

Dr. I. NITOBE, formerly Secretary of the League of Nations at Geneva, now a member of the House of Peers, is a member of the Society of Friends.

Dr. CHARLOTTE B. DE FOREST is the Head of Kobe Women's College of the A.B.C.F.M.

Rev. T. KAGAWA is the well-known evangelist, author, and labour leader.

Dr. R. C. ARMSTRONG of the United Church of Canada was the author of "Buddhism and Buddhists in Japan" and other books.

Mrs. INAGAKI is the wife of Dr. Y. Inagaki of the Seikokai Central Theological College.

Dr. A. K. REISCHAUER is Lecturer at Meiji Gakuin, and Executive Secretary of the Women's Christian College of Japan. He is the author of "Studies in Japanese Buddhism" and other books, and is a member of the Presbyterian Church.

Dr. D. B. SCHNEDER is a veteran educational missionary belonging to the A.B.C.F.M.

Rev. A. EBIZAWA is the Japanese Secretary of the National Christian Council of Japan.

Rev. M. S. MURAO is on the staff of the Seikokai Central Theological College and the Central Committee of the Kingdom of God Movement. He is joint author with the Editor of 'Japan and Christ."

Mrs. M. KENNARD is a missionary of the American Baptist Foreign Missionary Society.

THE
JAPAN CHRISTIAN QUARTERLY

Vol. IV OCTOBER 1929 No. 4

Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or the Federation of Christian Missions under whose auspices the magazine is published.

EDITORIAL NOTES

PENETRATION AND CONVERSION

The main theme of this issue of the Japan Christian Quarterly is the Penetration of Japanese Life and Thought by Christianity. It was the subject considered at the annual conference this year of the Federation of Christian Missions. Three of the four papers read on that occasion are printed in this number, while the fourth is only omitted because it appeared in substance in a previous issue. Two more papers have been added dealing with the subject from the standpoint of the Japanese Home and Buddhist Thought.

One of the speakers in his address before the Conference asked whether permeation would not be a better term than penetration; but there is much to be said for the title chosen. It suggests getting into the interior of a thing and sticking there. If Christianity can do that, to change the metaphor slightly, like leaven it will soon make its presence felt. For that reason though in certain respects the results may seem very small yet the future is full of hope. For example readers may be disappointed to find, relatively speaking, how little Christianity has penetrated into official educational circles, both in the literature used and in the methods followed; but the unfailing

testimony of those who took part in the discussion subsequent to the reading of the paper was one of open doors on all hands. Whatever may be the official attitude, unofficially the authorities are increasingly friendly. The opportunities for Christian work in the schools of Japan are endless, and but few hindrances are placed in the way if they are used wisely. In this case Christianity may be said to have penetrated far more deeply than statistics or text-books would suggest.

But passing to the subject of penetration in general, to what extent is a wide diffusion of Christian ideas a necessary help in the Christian campaign? There is a tendency, we think, to attach too much importance to it. It is true that as a result of the growth of Christian ideals, the cruder sins of society have to hide their heads; slavery in the olden days, 'white slavery' today are cases in point. Then too there is no doubt but that the standard of living has been improved, and this apart from all question of luxuries. There is a more serious attempt to tackle the problems of poverty and disease; factory conditions are not what they were. The lot of the average man today is better than that of his father; life has a richer content than it had a generation back.

But whether these blessings, which owe their inspiration to Christianity, even though they may have passed out of the direct sphere of Christian influence, really tend to make men Christian is another matter. While as Christians we welcome them, yet we may well ask, do they help the cause of Christ by shewing men their dependence on God? A sense of comfort is not conducive to a sense of need. A modicum of social service can very easily become a sedative to a passion for the redemption of society. A society tolerant of Christianity does not produce martyrs or saints. To illustrate these remarks by one or two examples in Japan. The real danger confronting those who are fighting for purity in this land does not lie in the licensed system itself, but in the improvement of the system. We heard recently that the Yoshiwara, the chief licensed quarters in Tokyo, are the last word in aesthetic taste — outwardly; but the system remains.

> The devil was sick; the devil a monk would be;
> The devil was well: the devil a monk was he.

Or, again, the benevolent attitude of the authorities to Christianity has incidentally robbed it of much of its spirit of adventure; in the popular mind it has ceased to be unique.

It is here that we get the great distinction between Christianity and Secularism. Christianity fights sin, secularism refines it; secularism is conveniently unselfish, Christianity essentially so; secularism chooses an easy path, Christianity a Cross. For this reason if the penetration of Japan by Christianity is to mean anything, it must mean the raising up of a body of men and women who will keep this distinction clear.

In this light the Kingdom of God Campaign for which plans are now under weigh is of extreme importance; it recognises that Japan can only become Christian by her people becoming Christians. In the words of the prospectus issued in connexion with the campaign, "The thought life as a whole, politics, education, industry, everything in Japan must be brought under God's direct control. Through Christ-like Japanese a Christ-like Japan must be brought to birth. To transform this vision into reality we must increase the present two hundred and fifty thousand Christians to a round million. Numerals are void of power, but there is strength in numbers. The mustard tree, unless it becomes a tree, cannot shelter the birds of the air." For the same reason Kagawa, who is the moving spirit in the whole enterprise, has accepted an important part-time post in the administration of Tokyo City by which, as a Christian, he will be able to apply his religion to the social problems of the capital.

We do not think it an exaggeration to say that the campaign is going to be a test of the value of Christianity as at present organised in Japan. In Kagawa the Church has a prophet who lives and preaches Christ, who has won the heart of the public to a peculiar degree, and who is wanting to do all he can to forward the Christian Cause in Japan *in cooperation with the Christian Churches.* The Christian Churches are alive to the fundamental importance of evangelistic work, and several have already planned prolonged campaigns. Can they cooperate with Kagawa as he wishes to cooperate with them? or are denominational jealousies and theological differences going to prevent such "fellowship in the Gospel"? The next few months will decide. In the meantime it is encouraging to note the emphasis being laid on prayer in connexion with the whole movement. Neither Kagawa nor a good organization will go far without it. Are *we* going to pray?

Reunion in Japan

The recent proposals for Church Union, adopted by the South Indian United Church (representing the Presbyterians, the Congregationalists and the Lutherans), the Wesleyan Church and the Church of England in India have carried the cause of Unity a good step further. We do not propose in the present issue to discuss them in detail, but we make no apology for referring to them now for two reasons; one is the Kingdom of God Campaign, the other the present informal study of the whole subject under the auspices of the National Christian Council.

In the first place the constraining force throughout all the discussions in South India was the consciousness that division was a hindrance to evangelism. In the original summons to the Christian Churches in South India to take up the subject of Reunion, the writers, almost all Indians, said: "We face together the titanic task of the winning of India for Christ — one-fifth of the human race. Yet confronted by such an overwhelming responsibility, we find ourselves rendered weak and relatively impotent by our unhappy divisions— divisions for which we were not responsible, and which have been, as it were, imposed upon us from without; divisions which we did not create and which we do not desire to perpetuate." In the Constitution which has been adopted by the conferring churches in answer to this challenge occur the words, "The result of union should not be merely greater fellowship and peace within the Church and greater eagerness for the proclamation of the Gospel of Christ, but also a greater release of divine power and greater effectiveness for the establishment of His Kingdom on earth." The Kingdom of God Campaign may well become the match which will kindle within the Churches in Japan a passionate desire to fulfil our Lord's prayer, "that they may be perfected into one; that the world may know that thou didst send me."

In the second place the interim report, issued by those who have been studying the question of unity under the National Christian Council, is significant not so much for what it contains, as for the fact that it has been issued at all. Such a thing was almost inconceivable a few years ago; it certainly suggests some quickening of the dry bones, even if the day when they will "stand upon their

feet, an exceeding great army" be still far distant. At the Conference of the Federation of Christian Missions too, at whose suggestion this committee came into existence some years ago, the need of unity was emphasised on more occasions than one. It may not be out of place, therefore, to make a few remarks on some of the hindrances to Church Union in Japan. It no longer seems necessary to argue about its desirability! Axioms are axioms and not propositions requiring proof. In a certain Cambridge Mathematical paper a question was put, "What is 2? Prove that 2+3=5." Hardly a man could do it, yet all knew it to be true. A state of affairs that requires twenty separate theological colleges with over 100 theological professors well trained in denominational differences to welcome the 200 fresh students who enter their portals every year stands self-condemned; there is no need for proof of the need of Unity.

There are three great hindrances to reunion in Japan at the present time. The first is a sectarian tradition which is already firmly entrenched. Both Buddhism and Shinto are divided into innumerable sects, in some cases not on speaking terms with one another. At the Sapporo Exhibition some years ago, the two Buddhist speakers on either side of the Christian pitch before the main entrance forgot their common rival in their hatred for one another! When Christianity came to Japan, both in the early days and later after the Restoration, it bore similar traits; and despite the valiant efforts of some of the early Church leaders to remedy affairs, today Japan has some forty separate bodies each with their own bit of history behind them. The whole religious history of Japan is one of division.

In the second place there is no doubt considerable vagueness as to what reunion means. Some regard it as absorption; others as federation; others as a thing achieved. For the lack of a better definition, we quote the words of the Lambeth Appeal on this subject "The vision which arises before us is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all who 'profess and call themselves Christians,' within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole body of Christ. Within this unity Christian Communions now separated from one another would retain much that has been destinctive in their methods of worship and service.

It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled." It is significant to note that in the Foreword to the South Indian proposals, it is said that "in the proposed union, three elements are sought to be combined — the Episcopal, the Presbyterian and the Congregational...Comprehension and not limitation has been our aim. All that has been found helpful in the uniting Churches has been included, and each Church will find its special contribution enriched by what the others contribute." We have yet to hear that any of the uniting Churches in Canada are the poorer for the reunion.

It is obvious that if the above in any way represent the ideal of Unity, one of the first things that the Churches in Japan have to do is to get to know one another even more than at present. By this we mean something more than the "Pastors' Meetings" and the like, which are common in most towns in the Empire. We need to get to understand and sympathise with one another's heritage; to be particularly careful to avoid anything that would suggest a denominational mind; and to lose no opportunity which would strengthen our spiritual fellowship one with another. We need to have a positive outlook: to see what the other man can give, rather than in what he falls short. It is only in this way we will make discoveries. In the preface to his latest book *The Primitive Church*, Dr. Streeter says, writing of Church Order, "While each party to the dispute (on the question of the organization of the Primitive Church), has been able to make out a case for his own view, he has never succeeded in demolishing the case of his opponent...it may be, in the classic words of *Alice in Wonderland*, 'Everyone has won, and all shall have prizes.'"

The final and greatest hindrance to reunion in Japan is the lack of any strong spiritual urge in that direction. At present, except to a few, it is little more than an academic question. Most people will admit that our divisions have their disadvantages, but few pause to think that they are actually keeping men and women out of the Kingdom of God. It is only when there is a real God-given conviction that we must get together that Unity is going to become a live issue in this land. The Bishop of Bombay writing of the negotiations in South India says that on more than one occasion, "It seemed when we met, that we were sure to separate and give up the task. But

there was a power behind us which we all felt and that power was pressing us together." What the Church and Missionary Body in Japan need today is that "power pressing them together." Co-operation is a step, a valuable one, but it requires something more if "they are to be one, even as we are."

The Institute of Pacific Relations

A diplomat of a certain nation remarked to the writer some time ago that he regarded the forthcoming Institute of Pacific Relations, now in session at Kyoto, as so much 'hot air' (or its equivalent), and he expressed surprise that England, for example, should send the prominent delegates that she has. He did not speak in any way as a cynical man of the world to whom the very word 'Pacific' savours of the crank, (he is incidentally a man of deep religious faith), but rather because he felt that the Institute was but another of these conferences which in the modern world seem to occupy some of the time of all men, and all of the time of some, and which on the whole effect very little compared with the expense and effort involved and the talking energy expended. He would obviously prefer that the discussion of such subjects should be limited to properly accredited representitives of the Governments concerned, who had *power to act.*

Nobody would deny the reality of the danger he implied, perhaps least of all those responsible for the arrangement of the meetings. Indeed the efforts which they are making to secure that those who speak are men, who really know their subject, would suggest that they at all events are determined to prevent such an eventuality.

But there is one thing which we venture to think the diplomat in question overlooked, and that is public opinion. Though politicians and writers and the like are in one respect called upon to lead public opinion, in another they are dependent upon it.

While happily much of the war-talk of a few years ago has disappeared, neverthless many thorny subjects still remain, e.g. American Immigration Legislation, Japanese Influence in Manchuria, the "White Australia" policy, and the like, over which feeling still may run high, and which will not be disposed of by silence. How then are suspicions to be dissipated? By the education of Public Opinion. But this is only possible after its leaders have had the opportunity of a frank exchange of ideas in an atmosphere free from prejudice

and restraint and that spirit of bargaining, which seems to be a necessary concomitant of international meetings of a political character.

In a speech made before the League of Nations Union in Japan some months ago, the British Ambassador pointed out that one of the chief contributions that the League of Nations made to world peace was to provide a place where statesmen could — shall we say — let off 'hot air.' Of course he did not use that word, but that is what he meant.

We venture to think that in a humbler way the Institute of Pacific Relations fulfils a similar purpose. The Australian newspaper editor, the Japanese colonial administrator, the American official, can state their opinions freely; they can give vent to feelings which are only dangerous when they are suppressed or are discharged in unsuitable atmospheres. In doing so, they will not only gain relief for themselves, but they will also learn what others have to say on the subject, and will modify their own opinions accordingly; unless of course they are 'small men' to whom these questions are already closed issues. When two groups hold diametrically opposite views very strongly, the odds are that a good deal lies between, which can only be discovered by discussion.

But this is not all; after the sessions have finished the delegates will return to their several countries. If, as an English writer has said, "Public opinion is simply the collective opinion of individuals, with the added strength of conviction, which comes from common agreement," then it is obvious that the delegates on their return, if they are capable men, will be in a position to influence such opinion very considerably. This makes it still more important that they should be men who carry weight in the nations from which they come. Viewed in this light, the action of the British Government reveals a foresight which was lacking in the critic referred to above.

Especially as Christians we welcome this conference, and wish it every success. It owes its origin to a group of men and women, who with vision and faith "went out not knowing whither they went," but were conscious as citizens of the Pacific area that they must meet to consider their mutual problems. If today the Institute has passed out of the sphere of organized religion, yet its purpose is of an integrating character and as such is essentially religious. It aims at making a definite contribution to an active world-peace, and as such is the embodiment of the Christian spirit.

THE PENETRATION OF THE LIFE AND THOUGHT OF JAPAN BY CHRISTIANITY*

I. NITOBE

I think it is understood that I have to speak on the Christian influence in the life and thought of my people. I do not wish to pretend to be overscientific, but it seems to me that it is only right for me to give you an idea of what I have in mind when I speak of Christian influence, because it is a very broad word to use. I remember as a student reading Guizot's *History of Civilization*. I do not think it is a book that is read much nowadays. I was young and was not a Christian at the time, but I was very much struck with the distinction he made between Christianity and the Christian Church. "The Church did many things, which Christianity as a system of belief, and especially its Founder, would never have endorsed." And this remark holds good even today. There is a good deal of confusion in the minds of people who believe in Christianity as to what they really mean; we Christians are prone to claim influence which we do not deserve. When therefore I speak of Christian influence, I do not mean Christian doctrines; nor do I have in mind theological dogma identified with the religion of Christ. I shall keep before me more especially the ethical teaching of Jesus and His precepts. I shall also not lose sight of the fundamental principles of Christianity in the civilisation of the West. Do you remember that it was once a custom, (I think it was started at the time of the Crusades) to speak of Christendom and to imply that the nations known to belong to Christendom were guided in their policy by the Spirit of Christ? But history does not prove it. I do not think that any nation, by whatever name it might call itself as a political entity, has ever come to the level of the teaching of Christ. I look upon Constantine himself as not wholly Christian. It may be an Oriental interpretation, but it has always struck me that

* The substance of an address given by Dr. I. Nitobe at the Annual Meeting of the Federation of Christian Missions, 1929.

the Emperor had mistaken the meaning of the Cross when he saw it in the sky. In his interpretation of the sign he was obsessed by the notion of conquering and not by the sign; which if truly interpreted meant "Do not resort to the sword; but if you must conquer, conquer by the Cross." A man obsessed by the spirit of conquest can never apply the Spirit of Christ in his administration; and for that reason I do not believe that Christendom so called really applied the teaching of Christ. I admire the spirit of originality of August Comte when he proposed using the term "West" instead of Christendom. We were ignorant of this proposal of August Comte when we used the term *Seiyo* (Occident). It now means to us, as far as ideas are concerned, very largely "Christianity."

Just a week ago I finished writing a paper which I propose to present to the Institute of Pacific Relations next November. In it I have tried to compare the influence of the West which is still going on, which was begun sixty years ago, with the influence of China in the eighth and ninth centuries. We are called very imitative, whatever that means; but no nation is original. Every nation has imitated others; the only original people are American-Indians. We introduced Chinese culture in the eighth and ninth centuries and are introducing Western civilization now. The comparison seems to be very interesting. Now when I was writing the paper I was often compelled to compare the influence of Christianity with the influence of Buddhism and Confucianism; through what channels these faiths came to Japan; by what kind of people they were espoused; and what achievements each had to show. In attempting this comparison I was very often puzzled as to the definition I should give to the Christian influence, for so much of what is known under that name is merely the racial traits of the West, and particularly of the Anglo-Saxon race. For instance, personal liberty, individualism in the best sense of the term,— how much of these ideas may be traced to Christianity and how much to inborn racial traits? I cannot tell. For these reasons, in speaking of the influence of Christianity and its penetration into the life and thought in Japan, I may not be very exact and certainly not scientific.

I have said that the so-called Christian influence in this country is so often identified with Western influence that there is a danger of a very undesirable re-action on Christianity when the Western

nations do something which we do not think correct. I hope you understand what I mean. The West with us has been so identified with Christianity that if you do anything good we attribute it to your religion, but if you do anything wrong we also attribute it to the religion which you profess. I daresay that most of you are connected with Missions. You must have seen this four of five years ago at the time of the American Immigration Exclusion Act. How many hundreds, indeed how many thousands of professing Christians, left the Church because they thought that America, who stood for Christianity was not doing justly. Of course you may say that those Christians were barren seeds fallen on a barren ground, but we have lost those seeds, most of which would have germinated, if the American Senate, not the American People but their Senate, had acted justly. But what I wish to imply most of all in the term Christian Influence is the subtle spirit, that spiritual halo, or as you would perhaps term it in more modern thought, aura, that comes to really good people. This is by far the greatest influence that any Christian can exert anywhere and everywhere, but especially among the so-called heathen people; it is something subtle that you cannot define in so many words, but which you feel when you come into contact with men steeped in the spirit of the Master. No word may be said, no action expressed, but their very being showers fragrance like some odour wafted on the air, a scent like that of the lotus flower. This is the greatest influence. Those of you who have been long enough in the country must have noticed that our people, unnecessarily and foolishly reticent in many ways, are nevertheless quite quick in perception; in fact perception or intuition is the strongest mental trait we have developed. Our racial characteristics are so different from yours that a man may not seem to understand, but all the time he is observing and seeing what you really are, by the way you walk and speak and stretch your hands, whether your faith is as sincere as you profess.

A young man went to a Buddhist priest of the Zen Sect and began to ask many questions. The priest tested him in the following way. Moving his right hand sharply from right to left, as though to strike at an unseen object, he asked the young man if he saw the action. "Yes," he replied. "Did you hear anything?" "No!" The priest then moved his left hand in as similar way from left to right

and again put the same questions to the young man; he answered as before. The priest then moved his hands, but this time simultaneously the result being a loud clap. "Did you see that?" he asked. "Yes." "Did you hear it?" "Yes." "Now explain", said the priest. His visitor proceeded to describe this as a percussion of air. "That won't do," said the priest, "Go away and think about it and come to me later". After two weeks the young man returned, but before he could say anything, the priest waived him away without hearing what he had to say. "Go away, and come back later when you know the answer", he commanded. Again the man returned after four weeks to be greeted in precisely the same way. At length after seven weeks he had the answer and again went to the priest. This time he was received cordially and invited in to give his reply. The young man inquired why it was the priest would not listen to him on the two previous occasions. "I could tell by your footsteps, by the way you walked, and your gestures that you had not really solved the problem. It would have been useless for me to hear what you had to say."

In talking with Japanese young men, I do not remember a single case, where a man has said that a certain theological dogma, be it the Incarnation or the Trinity or the Miracles or anything else, has on it own merits convinced him of the truth of Christianity. In almost every instance the cause of his conversion has been the man with whom he has come in contact, a certain teacher or a certain missionary, who talked to him about Christianity. There has been something about him, warm, dignified, genial, natural, sincere, full of the spirit of love, and so on. It is through the further influence and contact of such men that converts are made. I have myself, indeed, not heard of a sermon through which anyone was converted; experience comes first, doctrine comes afterwards. First has come the perception of something great, something unexplainable; and then he has touched it with his hands. We are all Thomases unless we touch the real thing. When therefore we speak of Christian influence, we mean first and last that subtle spiritual influence, the working of the Spirit through natural persons provided with flesh and blood. So much for my definition of Christian Influence.

What are the agencies, the channels of penetration? You have already considered education as one such, so I will not repeat it again: I propose to name twelve. It will suffice if I enumerate them

to you and leave you to supply the explanation yourselves. They fall roughly under two headings: agencies that are organised, and those that are not organised. The first are direct, the second are indirect. Among the first I wish to name are the Church, schools (by which I mean mission schools), Sunday schools, kindergartens, philanthropic organisations and institutions of all kinds, and the Press — the Christian press. None of these agencies need explanation; you are more familiar with them than I am myself.

Among the indirect, and subtle, imponderable agencies I wish to name first of all English literature, including of course the English language. The teaching of English, especially of English literature, seems to me a most important channel through which Christian thought and influence flow. I can give ever so many instances; I will give you one or two rather haphazard. Some time ago I met a Prefectural Governor, an old school fellow. I asked him what branch of study he had found most important in his duties as Governor. He is a Law graduate, but he did not say Law as I expected. He said, "My university studies did not help me much; what I studied at the Higher School, it was English Literature especially, which helped me." I said, "What! but you don't have to speak or talk in English." He said, "No! not those utilitarian lessons but the spirit that permeated the old classics: Shakespeare, Tennyson, Longfellow, Lowell, Emerson. Some of the authors may not have been good orthodox Christians. When in fighting in the prefectural committee I get discouraged, then some lines of Tennyson or Shakespeare come into my mind, and I revive my spirit and I can go on fighting against evil. There are many such instances."

The ideas we have got from English literature may not always be Christian ideas, but I believe that fundamentally the ideas that have stuck have been Christian; the same ideas can be found in Buddhist and Confucian literature, but somehow garbed in Christian ways of expression they are more powerful than when expressed in Chinese language. Anyhow the ideas which we can find in other faiths put in English or more rarely in German have been powerful influences moulding our thoughts. Simple stories for children have been a great influence in acquainting them with Christian thought.

Then again there is the spread of the Bible. How many Biblical expressions are used nowadays by many who do not know the source?

Next there are some Christian customs which we have noticed. For example, the practice of observing Christmas in the home has been a powerful influence from the West. Then there is Music. School music in particular has been a great influence for Christianity. Next I would mention Politics, especially as illustrated in the Labour and Proletarian parties. It is remarkable how many of the leaders of the little sections of the Proletarian parties have been Christians; their ideals of democracy have been largely Western and not necessarily Christian, but yet there is no denying whatever that their Socialism has been tinged strongly with Christian teaching. Finally there is the influence of Personality, the personal character of the missionaries, teachers and pastors.

These are perhaps the greatest and most powerful channels through which Christian influence has expressed itself, and yet I would name one other which I have not mentioned above. I refer to that Unnameable Channel through which Christ and God work; it is an influence that cannot be named. As Laotze said, "The Name that can be named is not the eternal name; the Way that can be "wayed" is not the eternal way; the Reason that can be reasoned is not the eternal reason." The eternal Logos cannot be named. I think Goethe was perfectly justified when in trying to answer Gretchen's question about divine influence he said, "The Name is only sound and smoke darkening the light of Heaven." It is this influence—"the wind" that "bloweth where it listeth and thou.....canst not tell whence it cometh or whither it goeth", some force, something like Bergson's *elan vital* something that is filling the air, recognised as a force by the followers of all religions — that is, I find, the channel through which the greatest Christian influence can be exerted.

Let us next consider how Christianity has penetrated Japanese Life by her achievements. What has Christianity done in influencing Japanese thought? Here also we will enumerate headings and you will understand.

1. Churches, visible signs of Christian influence. Many of them are rather weak; most of them do not amount to much. I have been going round the country, and what grievous things some of the churches are. I am afraid they have not always the right men: weak congregations led by weak preachers, by no means adding glory to the Christian church. But I must not despise them, for they are doing

something for the young people and I know that Sunday Schools and kindergartens are powerful influences. Jnst now, while I am speaking, three men of great social influence and position come before my eyes; they were all led to the feet of Jesus by their little daughters. I sometimes think that Christian missions should devote their chief efforts to the children.

2. Kindergartens. The first thing that Kagawa San remarked on was the insufficiency of kindergartens and day nurseries in the slums of Tokyo. You have already done a great deal, and so if I speak rather slightingly of little country churches I still have hopes so far as Sunday Schools and kindergartens are concerned.

3. Higher education, particularly of girls. Christians have a great deal to show, and the Government is too proud or too ashamed to own that it has followed Christians. If I were a Minister of Education, I would say honestly and frankly that female education in this country owes much to missionary effort.

4. Philanthropic work. Miss Macdonald's work for ex-convicts has certainly been a marvellous piece of Christian work. Then there is Miss Riddell's work for lepers, and the Y.M.C.A. and Y.W.C.A. We may be ever so patriotic but I do not think we could have done all these things on our own initiative. We must give full credit to the workers and the leaders for their spirit and guidance.

In closing perhaps you will allow me to say something of my hopes and desiderata for exerting Christian influence. Here again I will just enumerate my points. Among the great hopes we should entertain for the better exerting of Christian influences are:—

1. The Union of the Churches. At present there are so many sects, as a house divided against itself. We did not heed that part of Christ's warning, but the union is coming I think.

2. More emphasis and extension of social work, settlements, kindergartens, day nurseries, and the like.

3. Better publications. I think we are poor in our Christian literature. The day of translation is past and we have not yet got good Christian writers who appeal to non-Christians. There is a great deal to do in this line.

4. The Union of educational institutions. There are too many little schools with but a handful of pupils and below Government standards. I am partly responsible for the Women's Christian

College, and appreciate the fine work of Dr. Reischauer. I know it has been a piece of work worth doing but more united Christian effort is wanted. There is still a great deal of sectarian jealousy even in united efforts of this kind.

5. There is a great deal to be done in training religious workers; whether it is due to poor salaries or poor education I don't know, but certainly the qualifications of religious workers are low. They do not command the respect of the lay society, especially the unfavourable, critical part of society.

6. New fields must be cultivated. By this remark I mean the opening up of new districts to Christian influence.

7. This is high time for working or rather bringing in Christian energies in the cause of International Peace. This is just the right time for the Outlawing of War — the talk of Disarmament and the Kellogg Pact show us what might be done in this direction. I can very well imagine a re-action coming. Just now the iron is hot, but it may cool.

I have given a very cursory review of the work that lies before us and the work already covered. We are in a very hopeful stage in our task of Christianizing this country. You may be disappointed if you look forward to seeing changes in this country of a definite Christian character. Many of the changes that you have been instrumental in bringing in may not bear the name Christian; they may simply be called Western or Occidental. Do not mind; we are all workers in a great Cause for the one common Father and the Logos that cannot be named. If you hope to do work that will bear not only the impress but also the name Christian, you may be disappointed. But this is not a time for disappointment, I think it is a time full of promise.

THE PENETRATION OF JAPANESE EDUCATION BY CHRISTIANITY*

CHARLOTTE B. DE FOREST

The vastness of the topic assigned to me makes it necessary for me at once to limit its treatment so as to bring it within reasonable compass. My paper, therefore, has two main divisions, namely, formal or direct Christian agencies, and informal or indirect ones. The direct Christian agencies are Christian schools, Christian hostels for students, and Bible classes for students in non-Christian schools. The indirect Christian influences are those pieces of Christian information that come in government school text-books and those pedagogical principles that have developed in accordance with the utterances of Christ.

First, then, we ask, "How far is organized Christianity sharing in the education of Japan's children and youth?"

To begin with let us took at the kindergartens, in which Christianity has had a large part. Government kindergartens had a nine-year start over Christian ones, as the first kindergarten in Japan was established in connection with the Tokyo Woman's Normal School as early as 1876, while the first Christian one was started in 1885, namely, that of the Presbyterian Mission in Kanazawa. But the Christian ones have grown by leaps and bounds, until they now number 325, or nearly one-third of the total number of kindergartens, public and private, in Japan. There are now nine Christian training schools for kindergarteners as compared with the two government ones, one in connection with each of the women's higher normal Schools.

In the primary school world, however, we meet the reverse situation. The Christian schools that started in the seventies began with primary grades, where most schools were beginning in those days; and then they sloughed off the primary schools for the most

* A paper read at the Annual Conference of the Federation of Christian Missions, August 1929.

CHART OF JAPAN EDUCATIONAL STATISTICS

Showing The Proportion of Christian Schools

N.B.—Sources of Statistics:—

1. Government and private schools:
   1. Kindergartens and Elementary Schools — 1929 Japan Year Book (giving statistics for 1926).
   2. Secondary Schools and Higher Departments (women) — Secondary Schools Text-book Association 1929 Statistics.
   3. Higher Institutions — 1929 Statistics of the Department of Education.
2. Christian Schools:
   Japan Mission Year Book, 1929.

Type of School	GOVERNMENT & PUBLIC	PRIVATE			TOTAL
		Christian	Non-Christ'n	Total	
Kindergartens*	349 36.5%	325 34%	288 29.5%	608 63.5%	957 —
Elementary Schools ...	25,350 99.6%	(10?) —	— —	108 0.4%	25,458 —
Middle Schools (boys)	488 59%	15 Protestant, 1.8%†	— —	341 41%	829 —
Girls' High Schools ...	593 46.4%	51 4%	634 49.7%	685 53.6%	1278 —
Higher Schools (men)	28 87.5%	No Protestant†	—	4 12.5%	32 —
(Higher) Special Schools (men)	21 26.6% (2 coed.)	11 Protestant, 14%† —	— — —	58 73.4% (2 Coed.)	79 (4 Coed.)
Higher Departments on Girls' High Schools...	21 56.8%	12 32.4%	4 10.8%	16 43.2%	37 —
(Higher) Special Schools (Women)	6 17%	10 28%	19 54%	29 83%	35 —
Universities (men)	22 47.9%	2 4.2%	22 47.9%	24 52.1%	46 —

*Note that here the Christian and the other statistics are from different years.

†As the Japan Mission Year Book gives no Roman Catholic Statistics, I have been unable to give complete statistics here. For the girls' schools I had a more detailed source of information which made it possible to include the Roman Catholic Schools.

part as they developed their higher courses. A few held on to the primary courses for many years, but the only Protestant schools that have continued them till now are the Hiroshima Girls' School (Methodist) the Methodist Protestant Girls' School in Yokohama, and the Toyo Eiwa Girls' School in Tokyo (United Church of Canada). There are special cases that should not be omitted of primary schools for unregistered children in slum districts, such as that of the Hakuaikai in Okayama (Congregational) and that of the Nippori Settlement, Tokyo (United Church of Canada). The strictness of government requirements and supervision is given as an argument against missions maintaining primary schools. But the success with which the Roman Catholic Church maintains primary schools, and the springing up of a number of private primary schools in wealthy residential districts, raises the question whether the Protestant missions have not sustained a serious loss in letting go those they once had.

As we come to secondary schools, we find that here Christian education has concentrated on institutions of standard grade preparatory to higher work, quite in keeping with the first purpose of raising up Christian preachers and teachers. Vocational training in secondary grades has been largely passed by. There are a few sewing or self-help schools for girls, and there is business training in English and stenography for both boys and girls; the Seventh Day Adventists have made a start at an agricultural school in Chiba Prefecture; the Y.M.C.A. and Y.W.C.A. and some missions have night-schools, generally for English, Bible, and various subjects supplementary to the students' past studies. Normal work is not attempted, though several schools secure for their graduates prefectural certificates as primary school teachers.

In no section of education has Christian education had, historically, as much influence as in the field of girls' schools. The mayor of Sendai, in delivering a congratulatory address at the commencement exercises of Shokei Girls' School a good many years ago, said in effect that Japan owed a great debt to the mission schools for girls, not because of the present extent of their work, but because in the early years when the government was discouraged and feared that to educate women was to endanger their moral character, the mission schools still kept on and proved it safe to develop the intellects of girls, thus becoming the spur to the government to take heart and go on.

For the first twenty-five years after the modern educational system in Japan was started in 1872, the mission schools had the lead among schools for girls. There were many more of them than of government schools. But after the issue of a regulation in 1899 that each prefecture should have at least one girls' high school, the number of government schools rapidly increased. With this competition it became necessary for the Christian schools to perfect their curricula and equipment and improve their teaching force. From that time there has been little change in the actual number of mission schools, but their content has become standardized, they have received government recognition, and their enrolments have increased. The fifty-one Christian schools (including ten Roman Catholic ones) listed in the statistical table are part of a total of 1278 girls' schools,—593 government and 685 private.

The Christian secondary, or 'middle' schools for boys, came into competition with the govarnment schools much sooner than those for girls, and not so many developed. Those that have survived have become standardized and have large enrolments. There are now fifteen such Protestant schools out of a total of 829,—488 government and 341 private schools.

In higher education for women, Christian schools have had a long and strong lead. The Kwassui Girls' School in Nagasaki (Methodist) sent out in 1889 the first graduates from a full-fledged college course, a course which it has since dropped. Next, in Tokyo the Joshi Gakuin (Presbyterian) in 1890, and Toyo Eiwa Girls' School (United Church of Canada) in 1891 graduated their first classes of an intermediate college grade; Kobe College followed in 1892 with graduates from a college course that completed a sixteen-year education. Other institutions that developed in Tokyo and Yokohama finally united in 1915 with the two above mentioned in forming the Woman's Christian College of Japan, an institution of the highest grade. There should be included with these highest institutions two others of Christian backing, namely Miss Tsuda's English College, and the College of the Sacred Heart (Roman Catholic) in Tokyo, and also the coeducational opportunities for women in the Literary Department of Doshisha University. For many years the only competitor of these Christian higher institutions was the Japan Women's University, a private institution founded in 1900.

In the eyes of the government these institutions are all classified as (Higher) Special Schools (*Semmon Gakko*), as are also a number of what might well be called Junior or Intermediate Colleges, having courses two or three years shorter than those of the highest institutions listed above. There are ten such Christian institutions for women, nineteen other private ones and six government ones. Of parallel grade with their lower years are the Higher Departments of girls' high schools. Of these the government has twenty-one, as against sixteen private ones, twelve of which are Christian. Combining the statistics for these two forms of higher education for women, we find that of the total number of schools of this grade the government has 37.5%, the Christian 30.5% and other private schools 32%. This shows that next to the kindergartens this field of higher education for women is one in which Christian education has made the largest proportional contribution. In coeducation it is interesting to remark that a government university, the Tohoku Daigaku, which is the only one that has put coeducation into its charter from the beginning, and a Buddhist college, Toyo Daigaku in Tokyo, have preceded Doshisha, the first Christian university, to permit coeducation.

The chief lines of professional influence that have gone out through girls' colleges have been English and music teaching. These two branches have been historically the channels of much Christian extension. Now the lines are broadening by the development of training courses in the teaching of domestic science, the Japanese language, and mathematics, and a training college for nurses, affiliated with St. Luke's Hospital. The neglected fields for higher vocational and professlonal training for women are business, industry, art, medicine, pharmacology and dentistry, which have been taken up by other than Christian agencies.

The training of women in Bible schools, like that of men in theological schools, has for its object the direct evangelistic work; but in so far as an occasional graduate of such schools has taken up the teaching of Bible or ethical and religious subjects in mission or other schools, their influence may be included in a survey of Christian channels in education.

In contrast to higher education for women, higher institutions for men were from the beginning started by the government and controlled by government standards. In a country in which youth is

so eager to learn, it was inevitable that many higher departments should spring up in existing Christian schools in response to the demand of their constituency. But financial requirements made it impossible for Christian schools to equal government institutions in equipment and the salaries paid to the faculty, and up to the present only two, St. Paul's University (Rikkyo), Tokyo, and Doshisha, Kyoto, have developed into universities, as compared with the twenty-two other private universities and the twenty-two government universities of today. The Christian universities have departments of literature, philosophy, law, economics, commerce, and religion, but are not able to carry the more expensive lines of science, medicine, and engineering. The ideal of one strong central Christian university that might include all these influential branches has not been realized.

In the field between boys' middle schools and the universities, there are two types of schools — the Higher Schools (*Koto Gakko*) and the (Higher) Special Schools (*Semmon Gakko*). There are no Christian schools, except possibly a Roman Catholic one, technically classified as Higher Schools. Of the (Higher) Special Schools there are eleven Protestant ones out of 58 private, against 21 government. (For percentages, see chart).

It is worth noting that a few years ago, when the National Christian Education Association made a printed register of Christian teachers in Japan, there was a large number of such, (my memory would say in the hundreds,) that were teaching in government schools.

More and more do we find that government schools are becoming accessible to Christian preachers. I am told of a prefectural middle school in Saga where a missionary holds a Bible class for the teachers, and of a middle school in Kozu whose student Bible class is reported in the alumni magazine. Doubtless there are many similar cases where government students are reached with the Christian message through Bible classes, if not in the school itself, in some convenient neighborhood. Christian hostels for students of non-Christian institutions are another well-proven way of spreading Christian ideals. I have no statistics on hostels or student Bible classes, but I am sure that if such statistics were available they would, like the other statistics presented, be no more than guide-posts to our thoughts and imaginations. Statistics are at best only a framework for the picture of a reality that may be perfunctory and mechanical, or aflame with life.

The National Christian Council has printed figures showing the comparative strength of the three main religions in regard to their school work.

	Schools	Pupils	Teachers
Shinto	4	2,114	168
Buddhist	74	30,722	2,398
Christian	84	34,014	2,248

In a book called *Outlines of Social Policy*, Hasegawa Ryoshin, after mentioning the fact that Shinshu Buddhism followed the example of Christianity in starting large numbers of Sunday Schools, goes on to say of general education: "At first, secondary and higher schools founded by Buddhists were planned for preparing pupils to be religious teachers. But later every sect developed its middle schools and then girls' high schools; and the aim of education shifted from training teachers to the cultivation of the religious spirit in each student. Even in higher schools and colleges the teaching of the doctrines of the given sect is being replaced by the cultivation of talent along various lines with the spirit of religion as its basis." That same two-fold purpose and development has characterized Christian education. It was but a natural progress for both Buddhists and Christians, but perhaps the Christian educational movement, being earlier than the Buddhist, had an influence upon the latter along this line.

This statistical section of my paper should hardly be closed without a mention of schools for some of the defective classes. At least three schools for the blind and one deaf-oral school have sprung up as by-products of the Christian movement. Statistically, these schools are but a small fraction of the seventy-three schools for the blind and forty for deaf-mutes that are listed in the 1926 statistics; but in influence and in their stimulating effect upon their environment, these schools have had a valuable part to play.

We now pass on to Indirect Christian agencies. Let us look in the first place at some of the text books used in the schools. In order to get some idea of how much Christian ideals are represented in the text-books of the government schools of Japan, I asked one of our alumnae to go through some typicals school-books and make a list for me of all references to Christ and Christianity and any evidences she could find of Christian influence.

Of the primary school books, this friend went through the national language readers, the text-books on morals, and the history books. She found no references to Christ or Christianity in any of them except in the one place in the history text-book where the early advent of Roman Catholic Christianity and its expulsion were narrated. There was no later reference even to tell of its second advent in Meiji and of the removal of the prohibitions against it. In the sixth volume of the text-book on morals there is the story of Mr. Juji Ishii and the Okayama Orphanage, but no mention is made of their relation to Christianity. My reader said, however, that she was struck with the difference in tone in the books from what it was when she was in the primary school fifteen to twenty years ago. She said they had much more about sacrifice for others, love of enemies, the democratic spirit, than there used to be. In the collected songs for primary schools — about four hundred — there are many that pertain to animals, and showing the spirit of kindness toward them; there is the "blue-eyed doll" song, with its spirit of international friendliness, and one that strongly suggests Biblical quotations when it designates the true friend as one that weeps with one in time of sorrow and rejoices with one in happiness, and as one that is of greater help than a blood relation.

The reproduction in children's literature of Old Testament stories such as the Garden of Eden and the Flood, and of Christian folklore pertaining to Christmas trees and Santa Claus, has little if any religious significance; it means only the international diffusion of information. But a friend has told me of a little play given in the private primary school that her boy attends, that plainly is inspired by Christ's message. The story was that God called the animals and offered a prize to those that should bring in the most lovable child of theirs. The rabbit and the dog and all the rest came with their finest offspring to this baby show. Among them came the monkey with her scrawny, gawky baby monkey at which the other animals laughed in contempt, saying, "Did you think you could get anything for that creature?" To which the mokey replied, "But in my eyes this is the most beautiful of all." God appreciated the monkey's words, and said, "I am the All-Father. God is love. I will give rewards to all." So they all went away happy. Here is a lesson which fifth-year primary school boys and girls will never

forget, and which is essentially Christian even though not so labelled.

With regard to the text-books for secondary schools, there is much more to be said. As they are not uniform like the primary school books, they afford a considerable variety. My reading friend looked through piles of sample Japanese readers and other text-books of recent date that had come from publishers to one boys' school and to one girls' school. Out of eighty-one boys' school volumes representing twelve series, seventeen contained something Christian. Out of one hundred thirty volumes for girls' schools, representing twenty-eight series, fifty-two had something Christian. This represented 40% as against 21% in the boys' school material. In each case there was more for the upper classes than for the lower.

Many of the references found were merely casual, such as Faust's listening to the Easter church bells, or a Japanese traveller's impressions of Christmas Eve in a boarding-house in England. Two girls' etiquette books outline different types of marriage ceremony, the old traditional three-times three pledge in *sake*, a marriage in a Shinto shrine, and a marriage in a Christian church; the last-mentioned is a superficial description, with no reference to the marriage vow; one account mentions the fact that the officiating clergyman offers prayer; the other says there is a religious ceremony, and adds that Friday in the West is an unlucky day for a wedding.

A certain amount of Christian background is implied at times in the reading books in the lives of some great people, as Luther, Joan of Arc, and Mrs. Yajima whose story is related with the founding of the Woman's Rescue Home. Biblical phrases have been taken as titles, such as "Let there be Light" by Dr. Anezaki, (expounding that reason alone is insufficient, there must be ideals in life); "The Tower of Babel" by Momota, (an essay on the ambition of all mankind to build towers); "The Word was God" by Yanazawa, (an essay on the value of words, diction not to be abased, since *kotoba*, "word," is *michi*," "the way" to God). In each of these cases a marginal note explains the source of the phrase. Even without a religious topic, in articles by outstanding Christians like Commissioner Yamamuro, Dr. Nitobe, and Professor Bessho, a Christian attitude toward life and its problems is implicitly shown.

Bible quotations occur as one would quote in the course of writing from any literature that illustrated one's point. Among the quotations found are the following: "Many are called, but few chosen" (this was not credited to the Bible, although in most cases sources are given); "The righteous shall live by faith"; "He that loveth his life shall lose it"; "Seek and ye shall find"; "Solomon in all his glory was not arrayed like one of these"; "On earth peace, good will toward men"; the Golden Rule, some of the Beatitudes, and other parts of the Sermon on the Mount. One misquotation was found in an article on "Good and Evil" by Abe Jiro of the Tohoku University. He writes, "There is a good heart and a bad heart in every one. This makes me think first of all of Christ's saying, 'He that is without sin among us, let him first throw a stone at this woman.' Unless we think this way, we become hypocrites". Whether it was accidental or intentional that Christ is here represented as including himself in the group—"he that is without sin among *us*"—the implied denial of Christ's sinlessness is in keeping with the omission from all these books of any allusion to the supernatural in the life of Christ, with the exception of the resurrection to which there were found two allusions, one a marginal note to explain that Easter is the day on which Christians celebrate the resurrection of Christ.

The Sermon on the Mount is the part of Christ's teachings that has most permeated the tex-books of secondary schools. A missionary in Miyazaki, attending a ceremony in memory of the needles broken in the sewing classes of a government girls' school there, was much astonished to hear liberal quotations from the Sermon on the Mount in an essay read by the daughter of an educator whom he knew to be a strong Buddhist. When he commented on it, the missionary was further surprised to find that he seemed to be the only astonished person; the others took it for granted.

The essay that has brought the Sermon on the Mount into the secondary text-books of Japan is one entitled "The World's Four Holy Men," "*Sekai no Shisei*," by Takayama Chogyu, a Buddhist of the Nichiren Sect, a literary critic of the Meiji Era. In this essay he sketches briefly the lives of the four saints, Shaka (Buddha), Confucius, Socrates, and Christ, and then gives a statement of their teachings. How many generations of students have read this essay I do not know. Chogyu died in 1902. My reader says she read this

essay ten years ago in high school, but that her version then did not include the Sermon on the Mount. The version published in the recent editions (we reviewed none earlier than 1926) gives much more space to Christ than to any of the other holy men. It is possible that even this fuller version is but part of the original essay. There is a tone of reverence and indebtedness towards the four great men that in the case of Christ must have done a great deal to combat the historical prejudice in Japan against His religion. This essay was found more frequently than any other writing that contained allusions to Christianity: it was in four series of the girls' texts and three of the boys'.

The next best quantity of information about the life and work of Christ was found in a teachers' reference manual for use with one of the girls' school readers, the "*Shinsei Joshi Kokugo Tokuhon.*" This reader prints an essay by President Yasui of the Woman's Christian College, entitled, "The Spirit of Doing for Others." The references to Christianity are explained in the teachers' manual in part as follows: "The word *Christ* means 'Saviour of the world,' but is now used to signify the Jesus of Christianity. He was born in Bethlehem four years before the beginning of the Christian Era, son of Joseph and Mary; he was much influenced by John the Baptist, believed himself the world's saviour, and at the age of thirty, started to go about preaching; this he did for three years with overflowingkindness, so that all came to him from near and far. The treachery of Judas Iscariot brought about his arrest as a blasphemer. He was condemned to death and crucified between two thieves at Golgotha outside Jerusalem. On the cross he prayed for those that killed him, gave Mary to the charge of his beloved disciple, prayed 'Father, into Thy hands I commend my spirit,' and died in the spring of A.D. 30. Upon his death his disciples spread his teachings everywhere and thus they have been carried throughout the world."

Occasionally bits of information about Christ's life are found introduced as illustrative material. An essay that discusses human life as composed of two inseparable factors, knowledge and love, quotes Christ's prayer in Gethsemane as an instance of perfect dependence upon God that is at once real knowledge and real love. The temptations of Christ are alluded to by Tokutomi Sobo in one

of his "Sunday Talks" entitled "Don't Worry." He says: "Every one has worldly passions. For this reason Christ spent forty days in the wilderness, Shaka left home, and Confucius said, 'Even at seventy I cannot suppress my desires.'"

One girls' reader, the *Shinsei Joshi Kokugo Tokuhon*, already referred to as containing Miss Yasui's article, has a title, "The Boy Jesus and the Rainbow." The story depicts the home life in the carpenter's shop at Nazareth, with the young Jesus picking up shavings, when his younger brother James calls him out to see a rainbow; then Jesus relates the story of Noah and the rainbow as he has heard it from the Rabbi Annas. This selection is from that pseudo-biblical novel "New Testament" (Shinyaku) by Ebara Koyata; it is both more credible and more creditable than some apocryphal tales of Christ's childhood.

Western art too has helped to bring the personality of Christ before the students. Illustrations found in the seven volumes containing Chogyu's article on the Four Holy Men included Hoffman's painting of the Sermon on the Mount, da Vinci's Last Supper (full page), a head of Christ in prayer, another with the crown of thorns, and Hoffmann's Christ in Gethsemane (this occurred twice). Pictures found in other places include several other pictures of Christ (one of Raphael's Madonnas and two others), the Annunciation by Fra Angelico, and two others of the Virgin Mary. The only one suggesting the Crucifixion was Fra Angelico's Descent from the Cross, in an article on "Renaissance Painters" where no explanation was given of the meaning of the picture; such may, however, have been supplied in the teacher's manual. One boys' history text-book has a full-page picture of Christ with a group of his followers. A few of the pictures are of the medieval ecclesiastical type, but in general it may be said that they present an impressive and attractive Christ.

While speaking of art, let me digress from the text-books and mention music. The song texts used in girls' high schools are like those of the primary school, devoid of Christian themes except in a very broad sense. But some religious music of the West is becoming current in or through the schools. I know a non-Christian private school whose girls have sung the Hallelujah Chorus and Ave Maria. The Tokyo Music School uses sacred music of the West as well as secular songs and operas. Girls in a Christian school were recently

asked by a phonograph company to sing some Japanese hymns for their records, and the choice of the hymns was left to the school. It is a well-known fact that Christian hymns have already done much to disseminate Christian thought outside of the churches in Japan.

To return to the topic of Christ in the reading books of secondary schools, there are a number of allusions that implicitly recognize Christ as a world leader in character. In a selection by Yoshida Genjiro entitled "Be Honest," found in both boys' and girls' text-books, there is a plea against sending anonymous letters and doing other round-about things, with the argument that "Christ, Confucius, Buddha, and Marcus Aurelius all spoke out with directness what they had to say." One boys' reader has a selection from Matsuji Tetsuro of Kyoto Imperial University, in which he says: "Some might be able to talk even better than Christ did, but no one can make his life speak as Christ's did. The true values are not in words but in hearts, depths." Again, Yoshida Genjiro writes: "If Christ had never preached a sermon, or if he had never had a disciple, if he had spent an ordinary life just in Nazareth, would not the mere fact that he had once lived in Judea have been enough to give light to human life?...Christ said, 'Before making an offering go and make peace with you brother.' The human world cannot be saved as long as there is one hating heart in it. Even Christ had a Judas, so we may not always be loved by all. But Christ, and also Buddha, set a rhythm for the whole human race, and we should all fall in step with it."

A long article on "Labour and Human Life" by Tsunajima Ryosen, in both boys' and girls' text-books, quotes Christ's words, "My Father worketh until now and I work," refers to Luther and Paul as examples of work inspired by faith, quotes "Seek ye first the kingdom of God and His righteousness," and some words of General Booth on "working together with the Holy Spirit," and says in conclusion: "Jesus Christ is an outstanding example of this; he is a model man."

Passing now from the subject of Christ himself, his life, teachings, and character, to that of organized Christianity, we find some interesting treatments of that topic. The teachers' manual already quoted from on the life of Christ gives the following explanation of Christianity.

"One of the three great religions. It was founded by Christ and believes in God as Father and men as brethren. It preaches repentance

from sin and building of the Kingdom of Heaven. Its sacred books are the Old and the New Testaments. It arose in Judea, gradually spread to Europe, and now has extended to all countries. In the sixteenth century Protestantism broke off from the Roman Catholic Church. Protestantism has many sects. In the Middle Ages the Jesuits came to Japan, political difficulties arose, Christianity was prohibited in the Tokugawa Era; in 1873 both Catholicism and Protestantism were publicly permitted."

A teachers' manual for another set of readers, the *Saishin joshi Kokubun*, in notes on the story of "The Angel of the Crimea," explains the word "cross" in connection with the name of the Red Cross Society: "The word 'cross' has two meanings. 1. It is an instrument of execution. 2. The sign of the cross, in memory of the death of Christ, is used by Christ's followers as a pledge of sacrifice and love."

A comparison of Christianity and Buddhism is given in both a boys' and a girls' text-book, in an extract from Dr. Anezaki's work already alluded to, "Let There Be Light." Dr. Anezaki declares that the two religions that have had the greatest influence on the world start from opposite points and then surprisingly come together at the end. The starting-point of Buddhism is the transitoriness of life. Man is born to die, yet out of this apparent hopelessness arises the desire for religion, something greater than one's present observation and self-centeredness, the longing to get out to the great Life. The problem of hopelessness is solved by harmonizing with the Spirit of all things, that is, by faith, and by faith that realizes itself in action. Some sects emphasize self-discipline, knowledge, and the like, but all come back ultimately to the personality of Buddha. Christ, on the other hand, started from an instinctive faith in a loving heavenly Father, under whose care are all things and in whose image man is made. All things reveal God and His glory, and man's enemies are mere dust before the wind. Nothing can defeat God's purpose. All are children of God and brothers. His life was part of God's life, the two were one; all believers can share this experience. When this faith is carried out into life, it means brotherhood, and co-operation in church life. The social influence of Christianity has been through works of love and the unity of the church. The standard of faith is Christ. The strength of faith is shown in His death on the cross and in His resurrection; thus Christ is believed to be both God and

man, that is, man showing true power. Thus both religions come to faith in the great Life. Each believes its leader to be the revelation of God. The results are in the East, the attempt to abolish self: in the West, the attempt to meet with the heavenly Father; in the East, to realize the smallness of self: in the West, to realize the greatness of God and thus to become immortal. Such is the summary of Dr. Anezaki's argument.

Christianity in relation to Shinto and the national thought is treated in a girls' school text-book on morals edited by the principal and one of the teachers of the Women's Higher Normal School in Nara. The article entitled "Foreign Thought and Our National Life" has a paragraph each on Buddhism, Confucianism, and Christianity, in relation to the national thought. That on Christianity says in effect: Christianity stands for individualism, is based on one God in whose eyes all differences of sex, wisdom, class, and position are abolished. Its purpose is the salvation of personality; differences of earthly circumstance are of no use in getting the help of God. Thus into our country with its nationalistic theory came a world theory of equality, which of course came into conflict with ours. But later through the efforts of Christians and the liberal attitude of our nation, that thought penetrated our national life and is making a great contribution to the aspiration and development of the nation. So we may say that its real spirit is amalgamating with our national thought." This summary is followed by the statement that individualism is not itself inimical to our well-being if it is tempered by loyalty to the Emperor.

Another girls' school text-book on morals, this time by Yoshida Seichi of the Tokyo Higher Normal School and the Imperial University, under the heading "Imported Thought," has paragraphs to the following effect: "Christianity believes in one God and outlaws all other faiths. Thus it has despised our ancestor worship and our worshipful reverence for the Imperial Household. Further, Christianity emphasizes the equality of all men before God, therefore disapproves some features of our country's nationalism, family system and class structure; thus it has from time to time created problems. But Christianity is gradually becoming assimilated."..."As all foreign thought has developed in backgrounds different from our own, it should not be seized on at once, but appropriated with discrimination."

This concludes our survey of text-book allusions to Christianity. It has not been possible to touch the field of text-books in higher institutions, though it may be said in passing that parts of the Bible are included in literature courses in some of the higher government institutions. However, from what we have seen above, it is gratifying to find so broad-minded and thoughtful an attitude toward Christianity in the school books for the middle-teen age boys and girls of Japan.

(2) PEDAGOGICAL

Those Christian principles that, while affecting all branches of life, have had distinct bearing on educational methods in all countries are, the value of the individual and his right to an opportunity his consequent responsibility towards society, character-building as the prime object of endeavour, and service for others as bringing the supreme spiritual reward.

The principle of opportunity for all was put in action in Japan's establishment of universal primary education in 1872. But the necessity of handling large numbers, and the mechanical quality of much of the training given, have prevented adequate individual attention and development in a large part of the primary and secondary education of Japan. The Christian schools, with their smaller numbers, their greater elasticity of curriculum, and with their evangelistic purpose have had the opportunity to demonstrate the possibilities of character-building, the sense of social responsibility, and the spirit of service. The development of these qualities was specially marked in the early years, when Christian schools in so many places had the lead. In these modern days, when our schools are standardized, when we find it harder to make an exception to meet an individual need because we have larger classes and are run more nearly into the government mould, when we come into less contact with our students and fellow-teachers, is there not danger that these Christian schools of ours shall lose part of their special quality? That quality, in the less scientific day when they were started, corresponded to what the so-called "progressive" schools are attempting to work out to-day, in what is really only a new form of applied Christianity, guided by the rapidly growing science of education. In fact, it is a subtle testimony to the power of Christ's teaching that the advances of modern pedagogical method and educational principle are but furnishing

better implements for the carrying into practice of His teachings of the value of the child and the primacy of character. Every better method of teaching English or music, every added equipment that helps bring home the truths of science or history, is backed up by Christ's saying, "Whosoever shall receive this little child in my name receiveth me.....Inasmuch as ye did it unto one of these least, ye did it unto me."

Wherever the ideals of progressive education are being tried out, even in part, in Japanese schools — and there are a number of such instances — they represent, at least indirectly, a case of the influence of Christianity. The outstanding example in primary schools is the late Dr. Sawayanagi's school in the suburbs of Tokyo, a non-Christian private school. In girls' schools, Mrs. Motoko Hani's school, the Jiyu Gakuen, has set a splendid example of the dignity of labour, and of co-operation in mutual service and self-government. Mrs. Hani is a Christian woman whose writings, lectures, and school have had and are having a nation-wide influence on the home ideals of women.

The maintenance of the influence already attained by our Christian schools, and the meeting of opportunities for greater influence on their part, call for our keen attention to the new emphasis on scientific method in education, especially in the two lines for which most Christian schools have been pre-eminent, religious education and the English language. By bringing to bear the best wisdom of our times on these two lines, we shall be able further to widen the base of the strong Christian wedge-point that has already entered the education of Japan.

THE PENETRATION OF JAPANESE INDUSTRY BY CHRISTIANITY*

T. KAGAWA

I. Christ Essential to Industry

Christ was a carpenter, and the apostles of Christ were mostly men from different occupations of manual labour. From the beginning Christianity meant something to reform industry and elevate it. But by some mistake the Church of the nineteenth century could not penetrate into and illustrate this, the very heart of the Gospel. There were indeed a number of mistakes in the Church of the last century, such as the divorce of Christianity from Industry, and the interpretation of the Gospel as an individual matter. On the other hand, those who preach the social gospel are still inclining too much to the superficial social side, and forgetting the mystical element. But Christ is adequate and available for everything in the past, present, and future. 'Miracle' means the present Love of God, acting in history. Wherefore we must not divorce the Gospel and Industry. We must realize the Gospel in Industry. The realization of the Love of God in Industry means the Cross.

At present the divorce of Industry and Christianity is complete, and yet the teachings of Jesus and of Paul are very clear on that point. Probably without Christianity the standard of labour would not have been raised so high even as it is today. Labour in the Roman period was a thing to be performed by slaves. When Christ came the condition of labour went higher, and the improvement in the long run was so great that it seems to me fair to say that without Christianity there is no industry in the true sense of the word.

Without the Gospel of Christ, there is no *hope in life*. Without Christ, labour is a tiresome thing. Without Christ, there is no liberty, because the world is filled with crimes and sins and guilt. Without

*An Address at the Conference of the Federation of Christian Missions in Japan, August 1929.

Christ, the world is filled with class struggle, race struggle, and many other sorts of struggles. Dr. Whiting Whitney, in his 'Soil and Civilization,' which I have been reading recently, defines the soil as a living thing. This may be rather poetic, but it is nevertheless true that without love for the soil, there is no hope for it. Without Christ even the soil has no hope. In December, 1928, I saw in Manchuria the Desert of Gobi, where the Chinese have cut down the trees, and the desert is approaching the coast at the rate of ten miles each year. One remembers also the Sahara Desert, where man himself has rendered his own habitat unfit for human habitation. The phrase, " After man the desert," is true. Man without Christ will make of earth a desert.

Without Christ there is no *hope for capital.* Capital in itself is a good thing, but when selfishness captures it, capital is a most terrible, tormenting thing. We must *baptise* capital.

Without Christ there is no *system for industry.* We speak of *demand and supply* as controlling industry, but demand is desire, and without the sanctification of desire, — the sanctification of human instinct, — *demand* goes astray. *Supply* comes as a result of labour, of which there are two kinds :— repetitive, machine labour ; and creative labour, or labour with an objective, labour with an aim.

Repetitive machine labour is of course preponderant in this age, and there are many who would condemn it altogether and say the machine itself is bad. This is an error. Machines are not bad but good, when used for the benefit of society. But when one person or one class capture the machines and use them for selfishness they are bad. When we employ machines in a co-operative society they are good. I am not afraid of mass production for selfish motives. The modern world has been damned, not by mass production or captalism in themselves, but because the Church has lost its once controlling influence over industry, now that it has become capitalistic industry. Therefore *the revival of the Christian Church is the only way to get out of the darkness of selfish capitalism.*

Without a revival of faith in Christ, Europe and America will meet darker ages from now on. There is great prosperity in America, but sometimes there are four million unemployed workers. Why ? Because industrial conditions depend upon the prevailing system of

desires. And when there are factories for luxuries, and wine shops, cafes, and immorality, then unemployment increases. Unless we have purified desires, unemployment is inevitable. Therefore the realization of the Love of Jesus, in individuals, and in society at large, is the solution, for the betterment of industry. To realize the Love of Christ in Japan, — to preach the Gospel and realize the Gospel in action, in life and in society, is the only way to bring peace into the turmoil in Industry.

II. Causes of the Proletarian Torment

At the present time there are four causes tormenting the proletarians :— (1) *Social Unrest;* (2) *Dependency on Capital;* (3) *Non-credit;* and (4) *Unemployment.* Cooperative and Mutual Aid Societies in the spirit of Christ are the only ways to save them out of this situation, not violent revolution. Look at them in the reverse order, *Unemployment.* You cannot stop unemployment by violent revolution. Rather, you must stop all kinds of war, and regulate industry; and these require the sanctification of desire. *Non-credit* is abolished by establishing the *credit system* — by cooperative credit unions of the British type, and the American labour bank system, and the Danish credit societies, founded with the spirit of Christ. *Dependency on captial* can only be abolished when we have Mutual Aid, or Labour Capital invested by society through the cooperatives. Stock cooperatives today are a big system, with trusts and syndicates. We must not entertain a mistaken philosophy in regard to capital. Real capital is the energy of society, — social force — the force inside us, the power of invention, the power of discovery, the power to labour, — efficiency, character force. Therefore the only real capital is social force. *Social Unrest.* You may possess many systems of materialistic economics and Marxian philosophy, but they will not solve the problem of social unrest. On the other hand, you may think Christianity has no system of economics. Gospel preachers have been much mistaken on that point. Christianity has a system of economics. And we must know it. Social unrest exists because of competition and class struggles, unsanctified sexual desire, sins and crimes, struggles and fighting, strifes and wars. These are wasting our energies. This social unrest can only be settled by the Love of Christ.

III. How to penetrate the Industry of Japan with the Gospel

In the penetration of the industry of Japan with the Gospel, we must first attain to the *conviction* that we can actually win Japanese industry with the Gospel. Conviction is essential. If you have a vague idea that industry is industry, and the Gospel is the Gospel, and that never the twain shall meet, you can never win. Meanwhile the facts are that many factories have ethical culture societies, and that great deal of ethical culture literature is being distributed to factory employees. Why? Because no industrial training is adequate without its including character training. They need the Gospel of Christ. The *methods* to penetrate into industrial society with the Gospel of Christ are not simple. The Bolshevists are employing many quite distinctively Christian tactics in Japan, and we must employ their tactics also. The strength of Bolshevistic propaganda in Japan is the dare-devil quality they put into it. They have no fear of prison or of anything else. We also must have a daring spirit, and the conviction that the Gospel of Christ is the only solution.

(1) *The Cell System:* One of the most characteristic of the Bolshevists' methods is that of the cell system. This is simply that in factories, in the stock exchange, in agriculture, in each natural group there are some members of the communist party, who gradually work to influence others. So with the Christian gospel we must go deeper. Up to the present time we have been aiming at reaching the higher classes, the employers and the clerks. We must not forget to reach the masses, the millions of labourers. We must see to it that in each occupational grouping there are some Christians, actually members of and permanently participating in the life of each group. The Bolshevists have found a remarkable degree of effectiveness in such silent influences working from within the groups. But how shall we begin to reach them?

(2) *The Distribution of Christian Literature Adapted to the Purpose.* The first thing we can do is to distribute handbills. (This is also a characteristic communist method.) Tracts and leaflets must be distributed by the thousands and by the millions. When the vast numbers of labourers are entering the factory gates in the early

mornings, we must be on hand at the gates to give them tracts. And these tracts must not be couched in old-fashioned theological phraseology. Recently I wrote a gospel tract on 'How to Succeed in your job.' It was nothing but a gospel talk on Matthew 11:28–30 (Come unto me, all ye that are weary and heavy-laden, etc.) saying that without peace inside you can never have success in your profession. The Kokura Station master put it into his pocket and read it every day, and when I came through the wicket on my way home from Kokura, after holding meetings there, he said to me, "Mr. Kagawa, you have made my job easier!"

Let us get rid of theological terms and speak in the colloquial. When the longshoremen go to the seashore early in the morning at 4 a.m., let's follow them up and distribute pamphlets and leaflets to to them in their own language. Sometimes a leaflet is more effective than street preaching.

(3) *Service.* The communists employ service. They go quietly to the headquarters of the labour union and ask for some job; it may be sweeping or anything at all. They are willing to do any service, however menial. And thus they sit down and stay there, always serving, until they have ingratiated themselves into the hearts of the Union members, and at last their influence is recognized and they capture that Union!

In a similar way, let's go and serve in hospitals, unions, and everywhere. A demonstration of service will win. Witness the influence of the demonstration of the Itto-en of Nishida Tenko. It is a mediaeval sort of thing but it has great influence. We Christians, on the other hand, fail because we have too much talk about love and too little practice of love. People like Christianity which is expressed in terms of service. Miss Nakayama, a movie actress, had a misfortune: her mother was killed by a burglar. In her sorrow a Christian preacher called at her house to comfort her. She appreciated his visits, but he talked and talked of very difficult theological matters. Then the Tenrikyo (a sect of Shinto which emphasizes physical healing) people came in at the kitchen door and served. She was much more attracted by their spirit of service than by the Christian theological discussions, and later said to a newspaper reporter that she was impressed with the high theology of the Christians but more with the friendly service of Tenrikyo, and so had decided to become a believer in Tenrikyo.

To win, we must do the service-way. Paul was a labourer, a tent-maker; Christ was a carpenter. The Moravians were carpenters, weavers, skilled tailors, etc, and after they had done their days work, in the evenings they would preach. We can employ that system in Japan, and it is absolutely necessary for us to do so.

(4) *Schools.* We need to start industrial schools for town people, such as Miss Dowd's* school in Kochi. I recommend it as one of the best schools I have ever seen in Japan, and wish mission boards would start such schools everywhere. The mission schools of the last century had a great message, but as Japan is changing we must change our types of schools.

(5) *Cooperatives.* When I form cooperative societies I usually put in only Christians in positions of responsibility. Christians can be trusted. When non-Christians are in control, competition among them develops, or they use money for bad purposes. Without Christians we cannot carry on the cooperative movement at all. When Frederick Denison Maurice started the famous co-operative movement among the Lancashire weavers, he was mocked at by the extreme communists, but his way was not a mistake. You know the victory of the British co-operative societies. It must be so in Japan. Unless Christians are awakened to that point,—the need of co-operatives,—we cannot win in Japan. In England one-half the business is connected with the co-operatives, and therefore when a panic comes, they are not disturbed. There is safety in the co-operative movement.

We do indeed have co-operatives in Japan, but based on a bureaucratic principle, of Bismarckian state socialism. Bismarck was so afraid of Marxian socialism that he was willing to take up with that milder form of socialism and to promote it in Germany. In 1900 the Home Minister of the Japanese Government, Mr. Hirata, started co-operatives in Japan in imitation of those of Bismarck. But because he started the co-operative movement in Japan from the top downward, there is no spirit of service in it at all. So later it was necessary to start a fresh co-operative movement, planned to meet the needs of the poor tenant farmers and poor labourers. This co-operative movement is as yet very small and young, but it has the spirit of

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* We hope to have an article on this in a future issue.

service, and is manned by Christians. It should have the loyal support and participation of all Christians in Japan. We must have service co-operatives. We must thoroughly establish credit co-operatives, producers co-operatives, consumers co-operatives, and all other varieties of co-operatives, all on this same basis of service, and led by Christians.

IV. The Church Itself is Awakening

Some of you may say, 'This sort of thing is too tiresome.' Gospel preaching is all that is necessary, and it is necessary. It is a crooked way, this way of which you are talking! Nevertheless it is true that without service the people will not recognize you, nor respond to your preaching. With service, they become Christians even without having heard formal preaching.

While I am helping the labour and peasant unions, I never preach to them. I simply serve their needs in the spirit of the Good Samaritan. And I am very glad to be able to say that many of the leaders of the peasant unions are now becoming Christians, after seven years of such service. The president of the Iyo tenant-farmers' union received baptism recently in a certain church; and in Eastern Banshu Mr. Ueda has received baptism. This man had been under the fire of Marxism, but he found that the reform of society is impossible without the Gospel of Christ. So he went boldly to the pulpit and received baptism.

But if the Church is only for a selfish and an individualistic congregation, then a reaction will come, to this growing interest in it on the part of peasant leaders. We must become more like the Early Church. Read of its community life in the second chapter of Acts. In the sixth chapter of Acts, the first to the seventh verse, we find a movement of the deacons to serve the poor. We must revive the deacons' movement to serve the poor, and penetrate industry with the gospel.

There are many principles and methods beside those above-mentioned, which we need to make use of, such as small dormitories for labour people, and sick insurance with a Christian purpose. If the Church itself cannot promote such services, then let the church

members join as individuals, and as individuals promote such mutual aid societies. Then gradually they will develop a new field of service for the Church itself. We must have co-operatives and all such services promoted by Church people, and by the Church itself eventually. I have a bright vision that in Japan the Church itself is awakening, and if the Church will awaken, Japan shall be saved!

THE PENETRATION OF BUDDHIST IDEAS BY CHRISTIANITY

R. C. ARMSTRONG

There have been two great currents of religious evolution in the world. One originated in Indian Mysticism and intuition. The other took its rise in the experience of the prophets of the Hebrew people. The richest product of the former is known as Mahayana Buddhism which has reached its highest form of development in Japan. The deepest and most influential product of the latter is the Christian Movement which has become world-wide and cosmopolitan in its contacts. These two currents of religious thought have not been entirely distinct in their development. For example, the world view of Plato and the Mysticism of Neo-Platonists were essentially Indian in character and their penetration into and their influence upon the formative period of Christian doctrine produced an effect not so different from that of Buddhism.

At one stage in their development these two religious movements became so closely related that traditions from Buddhist sources were without doubt transferred to Christian traditions. Dr. Rhys Davids says: "It is a curious part of the history of the legend of the Buddha that it should have been adopted into a Christian form by a father of the Christian church, and have been found so agreeable to the Catholic lovers of saints that the hero of it has been entered in the Roman calendar and is ordered to be worshipped as a saint on every 27th of November under the title of St. Josephate." Dr. Rhys Davids also writes: "To have been made a Christian saint is not the only curious fate which has befallen the great teacher. He takes his place also in the 'Dictionaire Infernel' of M. Collin de Plancy, a quaintly illustrated dictionary of all matter relating to devils, fairies, magic, astrology and so on. There he appears in a curious woodcut as 'Sakimuni geni ou dieu' in the character of the Man in the Moon: or, rather of the Hare in the Moon." That these two

religious movements have thus come into such close relation so early in their history makes it very difficult to distinguish the influence of Christian ideals upon the formation of Mahayana Buddhism which had its rise after the Christian era began.

That Christianity under the form of Nestorianism very greatly influenced Buddhism in China is now pretty clearly recognized. Recent scholars generally concede that the "Awakening of Faith in Mahayana" which was formerly ascribed to an Indian priest Ashvagosha, is a work of much later origin the author of whom is probably a Chinese, in which case it is probably directly or indirectly influenced by the growing Christian Movement in China.

The Nestorian missionaries reached China in the To Dynasty, or about 635 A.D. They were favourably received by the rulers and officials and made very rapid progress at a time when several of the great founders of Mahayana Buddhist sects were at work. Prof. Yamamoto, in his first volume on "The History of Christianity in Japan" tells of the coming of these Persian Christians to Japan in the age of Nara. He says "We read in the chronicles of the Emperor Shomu in the Shoku Nihongi that on a certain day of July in the eighth year of Tempyo three Chinese and a Persian came to Japan with Ason Nakatomi who had been to China as a vice envoy and also that in November the emperor conferred rank on Koho Tochyo, a Chinese, and Limitsui a Persian." These events took place in the early part of the eighth century after Nestorianism had been in China for well over a hundred years. Prof. Yamamoto further points out that many of the Nestorian missionaries who came to China were from Persian medical monasteries and that in China Christianity was known as a Persian religion, its Churches as Persian temples, and its missionaries as the Persians, so that when "this Limitsui a Persian" visited Japan, he was no doubt a Nestorian missionary whom he identifies as a physician named "Milley." The Empress Komyo, wife of the Emperor Shomu, established a kind of asylum and a charitable dispensary for the poor which are usually ascribed to the influence of Buddhism. Prof. Yamamoto rather thinks that these public institutions were directly or indirectly due to Nestorian influence and he suggests that there is a tradition that the Empress's name Komyo, "Great Light" was the Chinese translation for Nestorianism.

This interpretation seems to be largely imagination, but there are some facts that support the possibility of Christian influence upon the conduct of the Empress. The well known story of how Her Majesty washed one thousand lepers and discovered that in doing so she had washed the Buddha himself, bears a striking resemblance to the Christian ideal that in serving the least of men, we are serving God, as Jesus said, " Inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me." Whether this Japanese story comes from a different origin or not it shows that the Empress's idea of Buddhist service was identical with the Christian idea of service. Prof. Yamamoto thinks that the influence at work in these cases of benevolence was Nestorian rather than Buddhist, and that the influence of Christ penetrated Japanese Buddhism thus very early in Japan.

Historically speaking, this opinion is strengthened by the attitude of Buddhism during the centuries that followed, because from that time down to the end of the Tokugawa age the history of such benevolent institutions in Japanese Buddhism is practically negligible. In fact the whole attitude of organized Buddhism during these dark days was such that benevolence and mercy in a great public way were rather the exception than the rule. Certain illustrious individuals no doubt practised works of mercy, but as a whole, benevolent institutions were not common. At the opening of Meiji era, only two are recorded, one in Akita and the other in Kanazawa. Since then, however, the penetration of Christian ideals into Buddhism has without doubt been very great, and year by year benevolent institutions and the number of needy ones helped, have steadily increased. Comparatively speaking, the transformation that has taken place in the Buddhist priesthood, Buddhist ideals of social service and in Buddhist organization and practices since its contact and competition with Christianity may be described as the organization or the creation of a new religion whose principles are entirely opposed to those which once dominated Buddhist thought everywhere.

Tourists who have visited Mt. Koya and attended High Mass for the dead in the early morning, cannot but be struck with the resemblance between Shingon Buddhism and Roman Catholicism. Also in a prominent place stands a replica of the famous Chinese Nestorian tablet which indicates a willingness on the part of Buddhist leaders to recognize the possible penetration of Nestorian influences

upon the founder of that sect. When Kobo Daishi and Dengyo Daishi were in China they no doubt were greatly influenced by Nestorianism. Prof Hiyane, Prof. Yamamoto, and other writers, think that these men were directly or indirectly influenced by Nestorian Christianity which had become very prosperous in China while they were there; and Prof. Yamamoto points out that there was probably one of these missionaries in the very temple where Kobo Daishi was studying. In that case we can scarcely doubt that Christian thought and practices penetrated the Shingon and Tendai sects and it is not impossible that their forms of baptism were greatly influenced by those of Nestorianism. In any case, the Shingon sect on Mt Koya has been very liberal in its attitude to Christianity, and has on more than one occasion been sufficiently tolerant to exchange lectures with the professors of one of our Christian colleges in Western Japan.

Recently Mr Michi Hata, a converted Buddhist priest, has been making a special study to show the penetration of Christian influence upon the teaching about Amida. The great patriarch Zendo was a young man when Nestorianism entered China, and he thinks that he could not but be influenced by the rapid rise to influence and prosperity of Nestorianism in China. He even points to a rumour that there is a Chinese translation of the New Testament under a statue of Shinran Shonin as one of the temple treasures, and that there is no doubt that Shinran Shonin himself was not uninfluenced by the New Testament, which would account for the remarkable resemblance between certain doctrines of the Pure Land Sect and some of the Christian teachings. It would also account for " the praises of Amida " as opposed to the pessimistic attitude of historical Buddhism toward all idea or reason for praise.

One of the most conspicuous influences that has come to Buddhism through its comtacts with Christianity is the improvement in the cultural standards of Buddhist priests. During the Tokugawa age the priests were degenerate and became for the most part a worthless set of parasites. At the beginning of the twentieth century Baron Hiroyuki Kato, one time President of the Imperial University, wrote: " The priests are indeed a rotten set, and they themselves have the greatest need of reformation. They are unable to save the masses, and are moreover a peril to society. It is a sad and grave question how to deal with them. Of course, their corruption is not a child of today,

it is the accumulations of ages, and has reached the climax now. Christianity is very different. There are bad priests there too. But it is marvellous, the zeal of the majority of them. Christian doctrines are hardly worth looking at, but the men who propagate them are good and helpful to society. The prime thing in religion is the men who uphold it, not the religion they uphold. The priests of to-day are evil fellows, and the damage they are doing to society cannot be condoned." About the same time, there appeared in Nippon, a Tokyo newspaper, an editorial criticizing the priests as follows: "The reason our people are indifferent to religion is not because they are defcient in religious feelings but because Buddhist priests have lost their religious earnestness. It is wholely their sin and their shame," (quoted by Dr. De Forrest). At that time about twenty-five years ago, these criticisms were quite common, and no doubt contained much truth. To-day such general criticism of the Buddhist priests is no longer possible. The whole moral and educational standards of the priest has been raised. There is no doubt that this change is to a large extent due to the penetration of Buddhism by Christian standards. In the early days of Meiji and even later, many priests went abroad to study, and in Western universities came in contact with Christian ideals. After several years they returned to Japan and some conspicuous illustrations may be given of the manner in which they have adorned the Buddhist priesthood and raised its standards by their noble lives of study, research, and reform. For example, the late Dr. Nanjo, who spent eight years in Oxford, where he received his M.A. degree as a Sanscrit scholar, was a priest who raised the standard by his own character as a gentleman and a scholar. Dr. Takakusu, who for years labored with Max Muller, is another conspicuous illustration of the same thing. As a Buddhist he is consistent in his attitude to historical Buddhism, but in his work for young men and women and especially for young women's education, we think we see the penetration of Buddhism by Christian ideals. Another example is the case of Dr. Watanabe, a Buddhist priest who has spent several years abroad. He is a very earnest Buddhist, but in his zeal for social purity and the abolition of prostitution we think we see the common light "that lighteth every man." In any case, while there are worthless priests still, the whole standard of the Buddhist priesthood has been elevated in a manner unknown to Japanese Buddhism for centuries before its contact with Christianity.

The penetration of Japanese Buddhism by Christian thought and ideals has led to a new interpretation of historic Buddhist doctrines in terms of personality and individuality which often contradict the original Buddhist system of thought, and which even leads modern scholars to reinterpret the original doctrines in harmony with these modern conceptions. For example, Dr. Reischauer reflects this tendency when he writes: "It is not true that the Buddha was an out and out atheist as is frequently asserted. Of course, if by an atheist is meant one who does not accept the Christian conception of God or theistic conception in general, then he was an atheist.....Thus, though theoretically the Buddha cannot be regarded as an atheist, practically he lived as one without a God and with hope only in himself." That paragraph truly represents the attitude of some Japanese Buddhist scholars, into whose life Christian thought has penetrated. On the other hand, men like Dr. Takakusu, who hold to historical Buddhism, would not admit that S'akyamuni was a Theist. Prof. Murakami, in his great work on the unity of Buddhism, in his second volume on Buddhist principles, makes the reason clear why S'akayamuni must be regarded as atheistic. He reports a conversation between S'akayamuni and Alara Kalemna in which the founder of Buddhism denies not only the individual self but the god-self on the ground that to admit even the god-self was to open the way to the renewal of the bondage of transmigration. On this question of theism modern Buddhism in Japan is shot through and through with Christian ideas, whether they are acknowledged or not. One of the most outspoken anti-Christian leaders of the Nichiren sect, after criticizing what he regarded as Christian theism, which, he said, was really polytheism reduced to One, then proceeds to establish a theistic point of view which consciously or unconsciously reflects Pauline idea of one being "in whom we live and move and have our being". During the last twenty years, this tendency to rise above "mysterious law" to the idea of a personal Buddha has been growing, and we feel that it is due directly and indirectly to the penetration of Buddhism by Christian thought.

Another historic Buddhist doctrine is being reinterpreted in a manner that reflects the influence of Christianity. S'akayamuni denied the existence of the self. The founders of Mahayana psychology also denied the self. For example, they placed the *Manashiki* Mental

Quality between the *Ishiki* and the *Arayashiki* and then proceeded to make the *Manashiki* the source of evil because it interpreted the *Arayashiki* to be a self, thus becoming a source by which the individual became bound by the bondage of transmigration. The modern expositor of this no-self theory tends to explain it away as self-denial. For example Dr. Ishizuka in his notes in *Honen, the Buddhist Saint* explains the Mahayama point of view saying, "The Mahayana was a protest against the annihilationism of the Hinayana. According to the latter, the technical terms 'Atman (self) and Anatman (non-self)' denote ego or soul, and the non-existence of the ego or self. While in the Mahayana they convey a fundamentally different meaning. They do not deal with the question of metaphysical existence or non-existence as such at all, but are used with a strictly moral import, the one always conveying with it the idea of a selfish self, the other of an unselfish self. Personality as such persists throughout." (P. 557) This modern explanation illustrates the penetration of Buddhism by Christian thought, and the manner in which Buddhist conceptions are being directly or indirectly influenced by Christian ideals. It enables Japanese Buddhists to discuss a modern problem such as democracy, in a manner not unlike that of any people trained in Christian ideals.

The change that has taken place in the minds of some Buddhists about the nature of ultimate reality and the self is also reflected in a change toward the problem of evil and the nature of salvation. Prof. Whitehead comparing Buddhism and Christianity says: "It is in respect to the problem of evil that one great divergence between them exists. Buddhism finds evil essential in the very nature of the world of physical and emotional experience. The wisdom which it inculcates is therefore so to conduct life as to gain release from individual personality which is the vehicle of such experience. The gospel which it preaches is the method by which this release can be gained.....Thus in respect to this crucial question of evil Buddhism and Christianity are in entirely different attitudes in respect to doctrine: Buddhism starts with elucidatory dogmas: Christianity starts with elucidatory facts." This quotation describes an outstanding historical difference between these two religions: a difference which may be illustrated by many facts in the history of Buddhism. In Japan the pantheistic sects bear considerable resemblance to Hegelian

philosophy, and like Hegelian pantheism, there is a tendency to explain away the facts. There is no good nor evil in reality: moral distinctions are merely illusions. Prof. Maida Eun in his Outline of Tendai, speaking of this said that there had been much discussion on this question, but that the true teaching of Tendai makes good and evil unreal. In some of the influential modern Buddhist circles, this historic attitude is completely changed. Take for example, Chikazumi Jokwan who has written a book entitled *My Confession*, which has passed through fifteen editions and has had considerable influence upon young men. He tells his religious experience in which, after much struggle he finally gives up seeking sympathy and friendship among men and finds rest in Buddha. He says: "The worse a man is the more Buddha pities him: the more estranged a man is, the more Buddha loves him: such is Buddha, and because I did not know it I sought friendship among men." He further said: "In order to appreciate teaching you must bring it into relation with your inner heart and apply it to yourself. After all religion is experience. From S'akyamuni the Lord, down to the leaders of all religious movements, they have been men who arrive at the truth in our daily life and in the world through their own personal experience. They taught their experience as it was. Study must not end in mere theory; unless it is backed and tested by personal experience it becomes formal and lifeless.....The meaning of life is thoroughly understood when one is led to the light of Buddha and experiences a new birth. The founder of a sect is the man who has discovered this in himself. A new sect does not differ from Buddhism or the fountain head of Buddhist love which the founder has experienced." "The salvation of the wicked appeals to one who is conscious of his own sin. Shinran emphasized salvation because man is in the blackest sin. When we are in despair in saving ourselves, Buddha in his infinite love comes to our rescue." After telling of his own conversion he tells of other cases where men have been converted through the love of Buddha. Chikazumi Jokwan, in his method, in the emphasis he lays upon experience, in his conception of evil, and salvation from sin, seems clearly to illustrate the penetration of Buddhism by Christian thought, even though some of the historic Buddhist illustrations scarcely support his moral emphasis. Buddhist salvation historically speaking, has been salvation from

suffering, evil existence, and individuality, but this man seems to emphasise sin and salvation through the love of Buddha in a manner almost Christian.

The penetration of Buddhism by Christian thought, again, is illustrated by the adaptation of Christian hymns to Buddhist praise and worship: by the adoption of Christian methods of work: the organization of Buddhist Associations for young men and women: the establishment of Buddhist Sunday Schools: the opening of a Young Women's Association Summer House: the encouragement of women suffrage: the remarkable growth of Buddhist charitable institutions of which there are now many, and other similar activities. When we compare the rapid development of these activities which have taken place within the last quarter of a century in Japan, with the centuries of stagnation and inactivity along such lines in the past, it seems self-evident that Christian light has penetrated a long way into present-day Buddhism. We are justified, in short, in concluding that a whole flood of light and inspiration has come to Japanese Buddhism as a direct result of the impact of Christianity.

THE PENETRATION OF THE JAPANESE HOME BY CHRISTIANITY

FUMIKO INAGAKI

It is a well-known fact that when the Christian Faith spreads throughout any country, certain changes always take place; individual men and women, the homes and, indeed, the whole nation are bettered and uplifted. Our land of Japan is no exception to the rule. That it is in process of being transformed by Christian influences is a fact plain to see. When I compare the days of my childhood and the present time, I cannot but feel how immensely those influences are increasing in my country to-day. They are not confined to external Western culture. When one considers how the real power of Christianity is penetrating the home-life of our land, how many homes are being transformed into Christian homes, one cannot but give thanks and praise for the amazing greatness of the holy work of God.

The notable transformations which result from the power of the Christian faith seem to be much more conspicuous in a mission field like Japan than in countries which are already considered to be Christianized. There may be a great many different channels by which this Christian power penetrates home-life, but it is an indisputable fact that by the power of the Holy Spirit and under the Providence of God it is penetrating openly and in unseen ways. My own experience is very slight, but I will give a few examples of households which have become Christian homes.

A lady who was already a member of the Sei Ko Kwai became the second wife of a widower, a professor in the Imperial University. From the first she attended church regularly with her husband's consent, while at home she was a devoted wife, brought up her two little step-daughters as if they had been her own children and sent them to Sunday school. In time she had several children of her own, whom she brought up, too, making not the least difference between them and the others, with the result that the professor, deeply impressed by her faith and daily conduct, at last began to wish to study

Christianity, was instructed by the pastor and baptised. The children were baptised, also, and thus the whole family entered the Faith. The professor became a really sincere, faithful believer, never absent from public worship. If, on account of his professional duties, he could not attend morning service, he would be sure to go to church in the evening. As a University professor he held a very important post, but he was most humble and universally popular.

It was early on the morning of Ascension Day. A messenger appeared from the house of a retired military paymaster, begging the pastor to come, because a little girl there, who was a member of the church Sunday school, had fallen ill and was most anxious to be baptised. On hearing this, the pastor lost no time in going to the house, and baptised the child. She had often been to Sunday school with her little brother and sister, who belonged to the church kindergarten. Small as she was, she had remembered the words heard Sunday by Sunday from her teacher, had drunk in Christ's teaching, had simple faith in the True God, and was therefore very eager in asking for Baptism. Her parents came from the northern districts of Japan, where Buddhism is very strong. More than this — the father, as a military man with old-fashioned ideas, had never felt much interest in Christianity or sympathy with it, but his love for his child and his respect for the sincerity and earnestness of the Christian believers who often came in and out of his house, induced him to go so far as to do what his beloved child wished. At first the little girl's illness became a little better, but after a few days she became suddenly worse and died. The sorrow of the parents was beyond words, but at the last moment the child looked up towards a corner of the room, and then gazed earnestly, exclaiming, "O God! O God!" stretched out both hands, and so fell asleep peacefully. It would seem likely that she beheld and worshipped Christ Himself, revealed to her eyes. Her face was peace itself; it made an intense impression on all around. The effect on the parents of witnessing such a scene was beyond all expectation. They longed to follow the path of their child's faith. The funeral was held with all solemnity in the church, and most of those present were people whose names were publicly known to us and to the world, who, however, were not as yet acquainted with Christianity and had never been in church before. Some among them were so much struck by the dignity of the service that they gave up

the mistaken ideas they had hitherto held about Christianity. Afterwards the little girl's parents, brothers and sisters all received Baptism, and their home became and still is a beautiful Christian one.

In a city in north-east Japan, two little brothers, children of a University professor, used to go to a kindergarten belonging to a Sei Ko Kwai Church. In that kindergarten, every morning there was a service of worship suitable to children, they were taught to pray and instructed from many sides about the True God. So, one knows not when, a simple faith began to spring up in the innocent heart of the elder boy. He carried out at home what he learnt day by day at the kindergarten, and when a teacher visited his home, his mother would say, "Sometimes when I am busy at night with guests or something, I send the children off early to bed, because it is time, but he will not go to sleep until I can go to him. And when I say, "What's the matter? Go sleep quickly", he answers, "I haven't said my prayers, so I couldn't go to sleep", and then he prays for his parents and brothers and sisters, for the student who lives in the house and the maid, and that his parents may come to know God. He won't on any account sleep till then. And he is so kind and helpful to his little brothers! Though he is my own child, I cannot help admiring it." This little boy's father was a well-known scientific man, and his mother had received the highest education for women possible in Japan, and, as an educationist, paid great attention to the children's education, training them so that the free exercise of their will-power should not be impeded; but the parents had at that time no thought of going forward themselves into the path of faith. However, a little before the boy should have gone up to the Primary school, he fell ill, and after a few days departed this life. The parents were in great grief for the child of so many hopes. He had not been actually baptised, but because he had such beautiful simple Christian faith they asked for a Christian funeral, and it was held very solemnly in the kindergarten which he had loved so much. The wonderful faith of their dear child and the whole-hearted kindness and sympathy shown them in their sorrow by all the people connected with the church affected the parents deeply. Even the father, who up till now had thought he could solve all problems by means of science, joined the hitherto disregarded religion of Christ with fervour. When this astonishing news became known in the University, quite a

sensation was aroused among his colleagues. And with the mother, it was as if, under the influence of the sweet overflow of the child's faith, radiant spring light had shone into her heart; the ice of doubt melted away, she knew not how, and she also came to tread the path of faith. They sent the following poem out to their friends:

> At the word of the child who has gone before,
> The whole household — oh, with what joy! —
> Follows into the Kingdom of God.

One afternoon two little girls called on a Sei Ko Kwai pastor. Both were in his church Sunday school; the two were good friends; one was a Christian, while the other had been brought by her to school and now came to tell the pastor of her great desire to be baptised. The pastor, after inquiring as to the approval of her parents and as to whether she really understood the Christian teaching and had the required faith, baptised her. The mother and elder brother were present at the service. She was then in about the third year of the Primary school. From that time, with her truly sincere and lovely faith, shining all unconsciously as a light in her home, she was influencing her parents and elder brother. In time, the mother, led by her, began to come to church and was in due course baptised. This girl always had top marks at school and on leaving the Primary school she passed the entrance examination for a Girls' School in Tokyo. But first she was confirmed and received her first Communion, going up to the capital after that. After entering the Girls' High school her life of faith and her school work both progressed prosperously, but during the following winter an attack of the then prevalent type of cold led to an illness of more than ten months. Her mother came up to Tokyo and nursed her, but at last God's call came and she passed away. Even in the intense bodily weakness of the long illness, she never made anything like a complaint of suffering, but always endured everything peacefully and cheerfully, to the admiration of her doctors and nurses. And though so young, she stood firm in the Faith, often receiving the Holy Communion from the pastor, and always having comfort in her heart. When the boarding-house mistress at her school heard that there was no longer any hope of recovery, she felt anxious about

the child's preparedness, but at first hesitated to ask her about it for fear of depressing her. However, one day she asked, "Are you ready to meet death?" to which the girl answered quite naturally, without seeming at all upset, "Yes, I am prepared to be called into the presence of our Lord." The teacher was not only relieved but amazed at her calmness of manner, so far beyond her years. The father was at that time a professor in one of the Imperial Universities and later became its President; he was well known as a scientific man. He could not but be moved by the burning faith of his little daughter, the patience under suffering which that faith gave her, her gentleness to all around her and the peace and joy, unclouded by any shadow, of her dying hours. Accordingly this famous professor wrote a letter from Tokyo after the funeral to the pastor of the church where his child had been baptised, saying that he had been brought by her death to the knowledge of the True God and wished to receive Holy Baptism, which he did, after due preparation, as well as the elder brother. So this father, already a great educationist and scientist, a man with a fine personality, is now much more as a Christian, showing forth the glory of God.

Thus one grain of wheat falling into the ground brought forth much fruit, and one more Christian home was given to Japan.

We have now seen how through a faithful woman, through a little girl's pure faith, through the innocently simple faith of and the good example left by a little boy, through the influence of a young girl's great patience in a long illness and her firm hold of faith to the end, whole households have believed and have been transformed into beautiful Christian homes. Truly, the works of the Holy Spirit are marvellous! Such instances are probably becoming more numerous every day. Thus, then, Christianity is little by little penetrating the home life of our land.

JESUS CHRIST AS INTERPRETED BY THE MISSIONARY ENTERPRISE

A. K. REISCHAUER

It is safe to say that the outstanding "Finding" at the Jerusalem Conference was the statement concerning the Christian Message. In the August issue of the Quarterly for 1928 I reported something of the tremendous impression which it had made when it was first presented to the delegates themselves. It is not surprising that this statement should evoke criticisms in certain quarters. One would be disappointed if it did not.

One of these criticisms by Professor Archibald G. Baker in the January issue of *The Journal of Religion* for 1929 is such as one might expect from those who have recently been emancipated from a narrow conception as to Christian essentials but hardly from one who knows at first hand what is really involved in Christianity's contact with the vague pantheistic philosophies of Eastern and Southern Asia. For this reason it may not be out of place to discuss in the pages of this magazine a few of the main points in Professor Baker's article, so that we may the better understand our task in Japan, through which we seek to bring to this people a power that can really transform life, and not simply one more vague religious philosophy, which makes room for everything, but leaves everything just where it was before.

I

Undoubtedly it is true, as Professor Baker points out, that Christian leaders of 1928 were less certain as to just what constitutes the real Christian message than were the Christians of 1828, and that one reason for calling the Jerusalem Conference was to clarify the issue. This is due not simply to the fact that modern Christians have found real values in other religions, as Professor Baker says, but even more to the fact that there is a common world culture today which is itself in part an outcome of Christian influences and which now stands for many of the ideals for which formerly only Christianity stood.

Christian ideals, therefore, do not stand out in such sharp contrast with the ideals of the world in general as they once did.

It should be added in this connection that while it is true that some of the delegates at Jerusalem seemed to show considerable anxiety as to whether Christianity has really a clear-cut message for the modern world, that spirit of anxiety was less marked among the delegates from the younger churches of Asia and Africa. These men and women who are facing very concrete problems in the so-called non-Christian sections of the world are not so much concerned with a defence of Christianity and its distinctive claims as with a more adequate support from the Christians of the West in carrying forward the work which so obviously needs to be done and which few but earnest Christians are willing to do.

But to come to the first main point of Professor Baker's article, namely, the Jerusalem interpretation of what constitutes the central Christian message. He summarizes this interpretation by the following quotation from the Findings: "Our message is Jesus Christ. He is the revelation of what God is and of what man through him may become.....Christ is our motive and Christ is our end. We must give nothing less and we can give nothing more."

It will be seen from this quotation that the emphasis is a positively Christo-centric emphasis. Any one reading the Findings as a whole will get that same impression. Christ Jesus was undoubtedly central to the 240 delegates at Jerusalem who attempted to formulate what they regarded as the central Christian message to the modern world. So far no one would object to Professor Baker's interpretation.

When, however, the writer goes on to speak of this Christo-centric emphasis as mere "apologetic device" cleverly seized upon in order to defend a "minimized supernaturalism" he is evidently interpreting the Jerusalem Conference and its findings more in the light of his own class room apologetics than in the light of what the Conference actually said and did. There probably were some at Jerusalem who still live in a dualistic world and who see the Divine only in an occasional irruption of the Supernatural into the Natural, but the great majority of those who had a share in drawing up that statement were too modern and too Christian to subscribe to that old dualism. For them, as for Professor Baker, the universe in which we live is really a *Universe*, and the Spiritual, if it is real at all, must be grounded

in the very nature of Reality and is not simply an occassional importation from some remote place called the Supernatural Realm. But when we say that the Spiritual, if real at all, must be grounded in Reality we do not mean that all Reality is on the same dead level and that Jesus Christ and Judas Iscariot are equally divine: or, to speak in the language of Buddhism, that "in every passion dwells a Buddha."

The Conference, as I understand its Findings, held that we live in God's world and that "every bush's aflame with God" for those who see; but the Conference was too near the practical problems of human experience not to see that man needs something more vital that a mere vague recognition of divinity in Nature. It maintained that at no point in human experience have men had such a sense of the true nature of the Divine and of the "inner meaning of Ultimate Reality" as in the presence of Jesus Christ. "In Him we come face to face with the Ultimate Reality of the Universe," say the Findings. Surely it is not a narrow old-fashioned supernaturalism which finds in the supreme personality of Jesus Christ the best lead into the inner meaning of things. It is rather in harmony with the idealistic philosophies down through the ages though it goes beyond these in that it honestly believes that it has in the historic personality of Jesus Christ a real personality and not simply a subjective projection of our idealizing imagination.

Professor Baker probably would regard the interpretation of the Divine in terms of the highest personality known to man as too narrow an approach. In fact, he asks, "Can she (the church) interpret Christ as natural and then interpret the natural as divine, meaning by the divine the sum total of that which determines the lot of man, the supreme object of devotion and aspiration?" Yes, the church can interpret Christ as natural, i.e. as belonging to Reality, but hardly in the sense that he is nothing more than what we experience in the ordinary run of men, for if he is just like ordinary humanity then there is not much sense in bothering about interpreting him at all. And if we mean by the divine simply the "sum total of that which determines the lot of man" and make this "sum total" "the supreme object of devotion and aspiration," I fear we are not altogether helpful in our interpretation. That may sound very broad minded and somewhat "scientific" but as long as human nature is

what it is there will not be very much enthusiasm for a mere "sum total" as "the supreme object of devotion and aspiration." I, as a personal being, might be led to aspire to become more and more like a perfect Personality, but I simply can not get up much enthusiasm for becoming like the divine in the form of a "sum total."

And my lack of enthusiasm for this broad and all-inclusive conception of the divine is not due to its being a startlingly new idea to which I have not become accustomed. It is rather because I, as a student of oriental philosophies and religions, have become just a little weary with that sort of thing. It is too much like that old-fashioned and worn-out Pantheism which says that "whatever is, is divine"; but where everything is divine nothing is very much so, and the divine becomes little more than a mere word.

But it is not simply that I have heard enough of that sort of interpretation; we in Japan are continually seeing the effect of this on practical life. Where philosophers have left the interpretation of the divine so vague — for though it is all-inclusive it remains a vague abstraction — the common run of men have been left to define the divine as best they could and this has resulted all too frequently in terms that are all too human and sub-human. It would be easy to give innumerable examples of this from the history of Buddhism and Hinduism. The outstanding characteristic of both Buddhism and Hinduism is the tremendous gap that exists between the religious conceptions of the philosophers and the masses of the people. It is just because the philosopher considered the masses too stupid to understand his arid conceptions of the Absolute that in Japanese Buddhism the myriads of deities of the native Shinto held their place in the lives of the people. It is only in recent years that these all too human gods of Shinto are fading and that the word *Kami* (god) is beginning to take on a really worthy meaning. The same has been true in Hinduism. Just because the conception of the divine in the Upanishad and the subsequent orthodox philosophies of India were too arid and vague, Krishna, the supposed incarnation of Vishnu, was made all too human and it is for this same reason that the two great epics of India, the Mahabbarata and the Ramayana, have always been far more popular and better known to the millions than have been the Upanishads and the Buddhist Sutras. If Christianity similarly can interpret the Divine in nothing but that vague abstraction

of a "sum-total" and present this to the masses of Asia, I fear it will not be very helpful. Asia has had enough of that sort of interpretation and the masses of Asia have always turned from it and made gods after their own little images — Krishnas, and Ramas and the *Yaoyorozu no Kami* of Shinto.

But the Christo-centric emphasis at Jerusalem had another reason besides the merely philosophic one which finds in an ideal personality the best key to an understanding of Ultimate Reality. It was due in a large measure to the fact that the personality of Jesus Christ stands out among the sons of men in a very unique way today. "He stands before men as plainly greater than Western Civilization, greater than the Christianity that the world has come to know", says the Jerusalem statement. This may not be true for many modern Christians in so-called Christian lands, but it is emphatically true in many non-Christian lands. One of the striking facts of recent years has been the decline of the prestige of Western Civilization and Western Christianity in the eyes of Oriental peoples, and, on the other hand, the growing prestige of the personality of Jesus Christ. During the World War, for example, we in Japan heard much about the "un-Christian West". The war was condemned not so much in the name of a Buddha or a Confucius as in the name of Jesus Christ. When the American Congress passed the Exclusion Bill the Japanese press did not talk about the superiority of a Buddhist civilization over a Christian civilization, but many scathing things were said about America which calls itself a follower of Jesus Christ, who in Japanese eyes stands above all others for the Brotherhood of Man. No, it was not a mere clever "apologetic device" that led to the Christo-centric emphasis at Jerusalem: It was simply a frank recognition of what are the actual facts among men who are seriously concerned with the Christ-like life and with sharing this life with others. "He has become life to us. We would share that life.....We believe in a Christ-like world. We know nothing better; we can be content with nothing less." The eight volumes that embody the Findings will show to an unbiassed reader how the Conference sought to lead the way in making Christ more central in the modern world. Probably these findings will be too concrete to suit some who call themselves Christians but who are hardly prepared to follow One, who was found so real and so central at Jerusalem.

II

This brings us to the second main point of Professor Baker's article, namely, the question as to whether the Jerusalem interpretation of Jesus Christ is one that will make much of an appeal to that great section of the modern world described as "this growing naturalistic multitude." Professor Baker is quite certain that this type of mind will not be greatly impressed, however much the Jerusalem presentation may still appeal "to those of the world's population who are still thinking in terms of absolutes, incarnations, avatars, universals and revelations." The reason why the former group will not be much impressed, he feels, is because the ruling concepts of the Jerusalem Findings are too much the concepts of the old supernaturalism, and these have no meaning to this "naturalistic multitude."

One can grant readily that there are many today who use new concepts, and who will find little meaning in Christ unless he is presented in terms that link up with what they have previously experienced of life. That is, of course, a simple psychological law, which holds good not merely in religious interpretations but in all interpretations. But the recognition of this simple law can hardly mean that our interpretation of Christ must trim the facts about him till they fit in with men's previous experience of life. It is quite possible to whittle down one's interpretation of Christ, so as to make it acceptable to men's minds — ancient or modern. The fundamental question is not whether Christ, as interpreted by the Jerusalem Conference or by Professor Baker, suits this "growing naturalistic multitude", but whether it is true to the facts about Christ as we understand these facts. It is quite conceivable that Christ interpreted in the light of our best knowledge about him will not at all suit the modern mind. And the modern man has a perfect right to his own interpretation of life and a right to reject a Christ that does not fit in with his ideal of life. I doubt, however, whether interpreters of Christ have the right to present him other than what their best knowledge of the facts would reveal him to be, however much they should seek to present these facts in terms that are intelligible to the one addressed.

Probably Professor Baker would agree with all this. The real question centres round the facts about Christ, or as he says, "In what kind of Christ is the gospel centered?"

With much of what Professor Baker says in this connection one can agree; especially when he lays stress on the thought that Jesus Christ stands, as it were, in the stream of "a creative process of God" and that he is not an isolated and sole act of God. Too frequently Christians think they magnify Christ by minimizing everything else, thought I doubt whether the Christo-centric emphasis at Jerusalem was guilty of this over-emphasis. One would think, indeed, that the idea of Christ not being the sole expression of God in human life needs no special emphasis for the modern man, as it is such a commonplace: but that rather what we do want is a little more of that emphasis which recent German scholars like Gogarten, Brunner and Barth are making in a somewhat exaggerated form, namely, the uniqueness and the creative newness of God in Christ, so that Jesus, standing in the ordinary "creative process of God," at the same time rises above it. The old doctrine of the Incarnation stands for a fact which must be reckoned with, if we moderns would do full justice to the facts about Jesus Christ. Now when we come to the heart of Professor Baker's interpretation of Christ, we can not feel that he is either true to our best knowledge as to the facts or that his interpretation would make much of an appeal to that "growing naturalistic multitude" about whom he is rightly so much converned. We are told rather frankly that while there was some 1900 years ago a historic figure called Jesus of Nazareth, who had some share in starting and furthering the Christian movement and the ideals and ideas for which this movement stands, we "know really very little about this historic Christ" and we are really not so much concerned about him as about the "Concept of Christ as it has evolved to date within the Christian movement." "According to this view," says Professor Baker, "the real Christ is not so much a historical Jesus who lived 1900 years ago, and of whom history can give us no certain description, nor is he some ontological being seated at the right hand of God and working mysteriously in the hearts of men. The living Christ, the Christ who is a power for good in the world today, is the Christ who exists as an idea and an ideal in the hearts of his people, an ideal which is incarnated in human lives in the form of virtuous habits and self-sacrificing service."

Undoubtedly it is true that unless Christ is incarnate in the lives of living men today the world cannot be said to be in any

way really Christ-like, and I take it that is the goal we as Christians have set for ourselves. And equally true is it that the "Concept of Christ" has from time to time undergone some change and has "evolved within the Christian movement." It would be strange indeed if this had not been the case, for our concept of even such a tangible and common thing as water has undergone tremendous changes; but in spite of all the progress science has made in its concepts of water from a simple liquid to H_2O, and then to systems of ions and electrons, we are hardly prepared now to substitute the concept of this thing we call water for the water itself. And it is also doubtful whether any sincere Christian is quite ready to substitute a concept of Christ, however much this has evolved to date within the Christian movement, including even Professor Baker's addition, for a real Christ and one with a real ontological reference. One might come to the conclusion that the ideal, for which the historic Jesus stood, is to be superseded by a more worthy ideal, or that the historic Christ has no existence now. When one comes to this conclusion, would it not be in the interest of clearness not to use such expressions as "the living Christ" who is "incarnated in human lives"? This sort of language belongs too much to a mode of thought which regards Jesus Christ as the objective reality for which the "concept of Christ" stands and it usually means that he is alive now and forever more. If the "living Christ" has no other existence than that of an idea or an ideal in some man's mind, I doubt rather seriously as to whether he will exist very long even in that sense, and probably least of all in the minds of "this growing naturalistic multitude."

I am reminded in this connection of what the late Professor Foster of the University of Chicago used to say on this whole question of ideas and their ontological reference. "If a thief thinks that the pistol with which you confront him is loaded, then it is as good as a loaded pistol even though it is empty; but be sure that you do not let the thief know that the thing is not loaded." And if the "Concept of Christ" is not loaded with an actual Christ, we had better not let this "naturalistic multitude" know this, for they may say that it is then merely one more dream, beautiful perhaps but rather too impracticable in this old world of ours. If men are really to try to incarnate Christ in their lives, it makes a tremendous

difference if this ideal that is to be incarnate has an actural ontological reference in a living Christ.

Professor Baker feels that the Jerusalem interpretation is neither good religion nor good science. One wonders a little as to how effective his "Concept Christ" will be in practical religion. And just what sort of Science is this which treats concepts apart from their objective reference as Realities? It may appeal to the old-fashioned idealistic philosophers who treated Ideas as the only real existences, but one would hardly expect this sort of thing to appeal very much to this "growing naturalistic multitude," to whom reality must be made a little more concrete.

And let it be added that this interpretation of Christ, as nothing more than a growing concept of the idealizing imagination of the Christian movement rather than an actually existing being, may be a new interpretation to Professor Baker and to other Western students of religion, but to some of us it is painfully like an interpretation that is hoary with age in Oriental religions, and particularly in Northern Buddhism. In Amida Buddhism, e.g. we have had for almost 2,000 years the figure of an ideal being who is only nominally grounded in a historic figure Hozo Bosatsu, but who has really no shread of historicity about him. Buddhist scholars admit now that Amida Buddha is but a "Concept Buddha" and represents only the projection of the pious and idealizing imagination of some ancient Buddhist saint, but the Buddhist saints who projected this ideal figure and the millions of Buddhists that have believed in Amida thought they were believing in a real being. The few modern Buddhist scholars who admit that Amida has no real objective reference in the mythological Hozo Bosatsu are not conspicuous for their zeal in incarnating in their own life this Buddha ideal.

The truth is that ideals are rather abundant in this world of ours and some of these are fine enough—yea all too fine. But if that is all we have, if the "Living Christ" is only the "Concept of Christ as has evolved to date within the Christian movement," and if there is no objective reality back of the concept, let us say so and let us quit using such misleading expressions as "the living Christ." But let us not be deceived as to the consequences. Up-to-date Christians who have been serious in making the Christ-ideal real unto others have usually believed that central in the Christ-ideal is a real Christ.

If now the ideal has no further reality than a mere idea in some man's mind, it will not be altogether surprising if zeal in preaching this ideal will gradually cool down and the ideal itself fade out, especially in the minds of the people Professor Baker has in mind.

The Jerusalem Conference may have made mistakes in its interpretation of Christ, and its interpretation may not appeal any too strongly to the modern mind, but it has at least this merit: It is an interpretation of Christ which is based on the honest belief that there is an actual Christ to be interpreted, and not a mere evolving "concept" about a "sum total" as "the supreme object of devotion and aspiration."

THE MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL 1929

I

D. B. SCHNEDER

The first meeting of the International Missionary Council, after the enlarged meeting of the Council in Jerusalem last year, took place at Williamstown, Mass., this summer. There were representatives from seventeen of the twenty National Councils, the total number of delegates being forty-one, together with six officers. The representatives from Japan were Rev. Akira Ebisawa, Secretary of the Japan National Christian Council, and the writer.

Williamstown, of course, is famous as the birth-place of American foreign missions. A monument marks the spot where in 1806 five students of Williams College in a prayer-meeting held by a haystack resolved to inaugurate a movement to carry the gospel to the heathen. But the quietness of the little New England town, nestling among the Berkshire hills, the surpassing beauty of the college campus, the appropriateness of the meeting-places, and the delightful hospitality of the people, all contributed to making the meeting a memorable one. The meetings were presided over by Dr. Mott. The devotional half hours every morning during the ten days of the meeting were held in the chapel of Williams College. The meetings were characterized by a spirit of deep, prayerful harmony and fellowship, born of the conviction that this International Missionary Council, with its world vision and world mission can only meet its responsibility with unity of heart.

In the course of the sessions certain of the speeches were outstanding. The first was the challenge of the opening address by Dr. Mott. He called attention to the fact that this is the first meeting of the Council since the Jerusalem meeting, that by this meeting it would be largely determined whether the spirit and findings of Jerusalem were to remain only pious hopes, or whether

they would be translated into reality for a saved world. Jerusalem will not be repeated. If the meeting held on the Mount of Olives last year ends in fruitlessness, it will be a permanent failure. No such opportunity will come again. It is the responsibility of this and all future meetings of the Council to *do* something to carry out the programme and to realize the spirit of that Meeting. Only then will the memorable gathering on Olivet prove to have been a success. However, the challenge upon us to do this is tremendous. There never has been a time like the present in point of creative possibilities, or one that calls more loudly for a spirit of adventure for God.

This opening address was followed the next morning by Dr. Mott's report of his world tour of the fields of the younger churches, a tour extending over eight months and involving over 40,000 miles of travel. He mentioned eight impressions of his trip: 1. A very serious economic situation in Asia; 2. The tides of nationalism stronger; 3. International relations improving somewhat; 4. Christianity in Asia working under tremendous handicaps, especially that of the denominational divisions and lack of leadership; 5. The awakening of the social conscience; 6. A growing synthesis of all agencies for good; 7. Anti-religious movements which have not spent their force; 8. The evident influence of the Jerusalem Conference in Asia.

The second outstanding feature of the meeting was Dr. J. H. Oldham's utterance on the Message. He called attention to the rapid spread of Western industrial civilization throughout the world; the growth of a scientific humanism in our institutions of learning that leaves God out of account; and the strong tendency toward the secularization of all life. He said that the frontiers ot Christianity are not in the distant countries but right here in the heart of the older Christian lands; that this new secularism is a force more formidable than that of the native religions in the Oriental lands. It is a situation that calls for world-wide action. There is a call for a profound struggle for a Christian world-view worked out in the light of the results of modern science. Already a meeting of British religious leaders at York has placed the challenge squarely before constructive theological thinkers. The task of a generation is before us, not the work of a day. But it is the duty of the present to set in motion processes.

The situation is not hopeless. The true Christian life still has its challenge, and the modern man does not despise the cross. But has this Council any special responsibility in reference to this task? It has central responsibility. It is a world situation that challenges Christianity, and it is for us of all Christian bodies to have the world vision. Only such a challenge can rouse the churches; it may be that this Council has been brought into existence by God for the very purpose of bringing this challenge before the churches and the boards. Mr. Paul said, "The religion that will prevail in India is the religion that will meet the enemy of secularism most successfully; yet many of the workers in India are not aware of the existence of this enemy." Dr. Richter of Berlin said, "We have been brought one step forward by Dr. Oldham. It is up to us to save religion to the human race."

The third feature of the meeting was its great emphasis on evangelism,—evangelism in the schools, rural evangelism and evangelism on a nation-wide scale. The Five Year Movement in China and the Kingdom of God Movement in Japan, both to start on the same day, were upon many lips and were the burden of many prayers. The need of evangelistic awakening in the older churches was stressed quite as much as its need in the younger churches. There was also great emphasis laid on the spiritual need of the rural areas of the world, and one of the decisions of the Council was to endeavour to secure the services of Dr. Butterfield for a visit to China and other Eastern countries to furnish guidance in rural welfare and evangelistic work.

A fourth feature was the profound feeling of the need of unity in all Christian work. The movement toward a union of the churches of South India including the Anglican, was a matter of great rejoicing. A similar movement in Japan among both churches and schools was greatly longed for, especially because of the double fact that the Christian movement is farthest advanced there, and also because of Japan's position in Asia.

A fifth subject that evoked considerable discussion was the proposal to establish at Geneva a Bureau of Economic and Social Research and Counsel. This decision marks a new step in the history of the Council. The purpose of the Bureau will be to enable the Council to discharge more intelligently and effectively its mission so far as economic and social questions are concerned.

Several suitable people to staff the Bureau are already available. It was strongly felt that the giving of guidance and stimulus should go hand in hand with the Council's evangelistic mission. Frequent reprence was made to Mr. Kagawa as embodying a synthesis of both elements.

There were many other matters of timely and serious importance considered either in plenary sessions or the committee meetings, such as religious education, Christian schools and colleges, Christian literature, and the problem of religious freedom especially in the Near East. An impressive feature of the meeting was the active part taken by the representatives of the younger chnrches, men like Paul of India, Cheng of China, Ebisawa of Japan, Braga of Brazil and others. The early morning prayer-meeting at the Haystack Monument on Sunday morning, the last day of the meeting, was led by Dr. Cheng. No one present there can ever forget the solemnity and impressiveness with which he conducted it.

The International Missionary Council, brought into being under God throngh the vision and leadership of Dr. Moff, has a great task in forwarding the mission of bringing the saving power of Christ to bear upon the whole world in all the phases of its life; and as Samuel Mills, leader of the Williamstown band, said: "We can if we will."

II

AKIRA EBISAWA

After a round trip of seventy-five days and covering nearly 17,000 miles on land and sea, through Canada and the United States, I returned to my home office and resumed my routine work early in September.

My primary objective was, of course, to attend the Conference at Williamstown. I also took advantage of this opportunity to get a glimpse of the actual condition of the United Church of Canada and of the Japanese churches on the Pacific Coast.

I was delighted to find that the union of the Canadian churches has given great strength and vigour to the Christian people in Canada

and the United Church has made striking progress ever since this organic union was accomplished. I was happy also to see that our people on the Pacific Coast are now fairly well settled and stabilized and that the Japanese churches are discharging their responsibility toward them.

Let me give some impressions received during the days of the Conference at Williamstown.

An organization which calls together delegates from all over the world to study and investigate all the problem connected with the World Missionary Enterprise is certainly the most wonderful realization of Christian idealism seen since the injunction was given by our Master to "Go out and preach the Gospel unto the ends of the World." We shared with one another the burdens of each nation. It was a genuine pleasure to be thus conscious that we were really co-operating in the greatest tasks of which the human race has ever dreamt.

The delegates numbered fifty-two and were mostly leaders and secretaries of the different national Christian organizations. It was a great privilege to become personally acquainted with these people. Sitting together around the "International Table" at every meal, we had a most delightful time in Christian fellowship. We were, all of us, free from the prejudices which often prevail among different races, classes and nations, and we realized our true oneness in Christ in worship and in discussion. It was my good fortime to represent our Council with Dr. D. B. Schneder as a fellow-delegate. I enjoyed the fellowship with him and in prayers together for Japan I was greatly encouraged by his devotion to my country. His personality and his life experience commanded the respect of all the delegartes.

"Conference have almost become my second nature and probably I could preside in my sleep." This was the humorous remark of our Chairman on one occasion. Be this the comment of others or his own conviction, he certainly proved the truth of it by his rich experience, his gifted ability and his unique tact, not in his sleep but in untiring enthusiasm. His report struck the keynote which created the spirit of the Conference. I could not help but feel admiration and gratitude for his far-reaching insight and his sound, timely judgment.

Among other words which he uttered were these: "It is a painful thing to see that the whole Orient is suffering from an economic depression." "Especially has Japan experienced a severe blow through the great earthquake, but the people are enduring their hardships with their characteristic silence."

The special committee appointed to discuss the proposition of sending an Educational Commission to Japan was arranged through his efforts. We are very grateful for this as we believe that Christian education in Japan urgently needs some vital re-inforcement in the teaching force, in equipment and in endowment in order to meet the immense need and the rare opportunity now, when people are looking for help through religious education for the renewal and reconstruction of the national spirit.

In regard to the problem of Christian literature, Dr. Mott strongly emphasized the great need of the collaboration of our forces in production and distribution. He alluded to the fact that he visited a few book stores in Tokyo and found almost no Christian books on the shelves among the abundant volumes of secular publications. He declared that "the present condition is very inadequate to help meet the need of the Christian movement among this, the most literate people in the world. The situation no longer allows us to side-step this problem. If the Christian Council cannot take it up I feel as if I must do something regarding it."

The proposed three year Kingdom of God Campaign in Japan together with a similar movement in China seemed to be the centre of interest of the Conference. They drew up a resolution pledging their hearty support and cooperation and several people said that these campaigns in the Orient should be made an occasion to create new missionary zeal at home and revive the Western churches.

I noticed a great change in the standard of measuring the results of the Missionary Enterprise. I believe this is a direct outcomes of the Jerusalem meeting. People will no longer try to measure the results of the work in terms of the number of reported conversions nor by other materialistic means but will see them in the influence on society at large through the national leaders produced and the strength of the churches having a capacity for self-government and in other results of this nature.

As a matter of fact, every one seemed to take it for granted that the Christian churches in Japan have made a most steady development in every direction. I realized anew that this result has been attained through the patient and painstaking sasrifice of our veterans during the past seventy years and I felt it was fortunate for us that we had so many outstanding indigenous leaders from the beginning.

Dr. Oldham's speech made a very deep impression upon the delegates and it was a good contribution to the current discussion of the thought problem which is a common problem throughout the world. There was expressed great regret and anxiety regarding the destructive secular civilization which accompanies the Western industrial system as over against Eastern idealism. There seemed to be a striking contrast in that while the problem in the Oriental lands originates in the economic depression, the leaders in America are much alarmed over the great increase in wealth in that nation. Someone expressed it in the phrase: "Our people will come to need God no more. Our churches are in grave danger unless we give Christ a new fair chance."

The world is in trouble. The ministers of the Gospel in every land have their peculiar burdens and problems. From the standpoint of the Kingdom of God these have a common aspect though their forms or features are very widely different.

"We have already offered so many lives and invested so much funds in the world field and have such a direct responsibility for the Mission Boards that we can never remain indifferent to things over there." This seemed to be the spirit of the delegates from the older churches.

The findings of the Conference will soon be published by the International Missionary Council and I shall not try to enter into the details of the resolutions adopted. I will only mention the most important subjects.

1.—The establishment of an Institute for Social and Economic Research at Geneva.
2.—The appointment of Dr. Butterfield to lead in making rural surveys in the Orient during the coming two years.
3.—Special plans to be intiated for work among the Jews.
4.—The securing of the services of Mr. Basil Mathews for the I.M.C.

5.—The officers were re-appointed with the addition of a vice-chairman, Baroness W. E. van Boetzelaer van Dubbeldem.

6.—The next Executive Conference to be convened not later than three years hence. The time and place to be determined by the officers.

Among many other resolutions there are a few very important ones which have direct reference to our Christian work in Japan. They are:

1.—The sending of an Educational Commission to Japan.

2.—Co-operation in the proposed three year Kingdom of God Campaign.

3.—The promotion of Christian literature and investigation of the problems related to this field.

All these propositions are to be carried out provided they can be properly financed. The officers of the I.M.C. were empowered to secure contributions from interested individuals and organizations.

The famous Haystack Monument on the Campus of Williams College telling us of the birthplace of American Foreign Missions furnished us a most appropriate environment and the words engraved on the face of the stone "The Field is the World" reminded us of the noble motive back of the missionary enterprise in the past. Those ten days spent in the College, in such a place, and among such people certainly proved a great occasion to stir up enthusiasm for foreign missions. How I wished that we could hasten the coming of the time when our churches in Japan will also develop such a movement for foreign missions.

In regard to our work in Japan, one of the leaders remarked that he had learned much even since coming to this Conference, and he wished very much that continuous reports might be made telling of the development of our work so that he could pray and think about us intelligently. I feel more than grateful to know that so many leaders with warm hearts and a brotherly sympathy are praying and thinking about our work here.

The Williamstown Conference meant a good deal to me personally and I do pray that it may prove to be an occasion for the development of the Christian movement in our beloved country as well as throughout all the world.

DEPARTMENTAL NOTES

THE NATIONAL CHRISTIAN COUNCIL OF JAPAN

WILLIAM AXLING

The first meeting of the Executive Committee of the International Missionary Council since the memorable gathering on the Mount of Olives was held at Williamstown, Mass. July 11–21. The Japan Council was ably represented by General Secretary Ebisawa and Dr. D. B. Schneder. A most informing report of the meeting prepared by Dr. Schneder will be found in this issue of the Quarterly.

A Christian Conference on Social Problems was held at the Aoyama Gakuin August 8–9. Although not the child of the Council it was sponsored by the Social Welfare Commission of the Council, and the office and resources of the Council were, so far as possible, placed at the disposal of the Committee on Arrangements, which represented more than a dozen participating organizations. The attendance reached the high-water mark of 137 and the interest was kept at a high level throughout each session. The fact that the great majority of those who attended were pastors indicates that, at last, social problems have captured the attention of a section of the church leaders. If this interest can be deepened and converted into action it will mean the dawning of a new day both for the church and for the nation. The programme dealt with the problems which today harass both urban and rural Japan, and laid bare the tremendous work that must be done before a better order of life is established in the cities and up and down the rural areas of this land. Christianity has not as yet touched the fringe of rural and industrial Japan.

The Kingdom of God Campaign is still in the preparatory stage. The next step is to mobilize the pastors and church members and get this campaign into their hearts, prayers and programmes of activity. As a means to that end a prospectus has been drawn up and 10,000 copies in Japanese and 4000 in English have been printed and are being distributed among pastors, leading laymen and missionaries. One million handbills will also be broadcasted across Japan some time this Autumn, challenging the attention of every Christian and interested person in the Empire, and appealing for their co-operation.

The Annual Meeting of the Council will be held in Tokyo, November 5–6th in the Central Tabernacle, Hongo, near the Ward offices. The day

following will be devoted to a National Conference on Evangelism, for the purpose of kindling the fires of evangelistic fervour, creating a spirit of co-operation and training lay preachers. Mr. Kagawa has set the goal of securing 5000 lay preachers who, in every section of Japan, will give freely of their time to evangelize their friends and fellow townspeople.

The celebration of the 70th Anniversary of the coming of Protestant Missions to Japan will be held in the Tokyo City Hall on November 6th. in connection with the annual Meeting of the Council. Missionaries and Japanese pastors who have served for fifty years or more will be given special recognition. It is hoped to make this anniversary occasion evangelistic in spirit and influence and to make it contribute mightily to furthering the work of the Kingdom of God Campaign.

One of the results of the Williamstown Meeting was the decision to send an Educational Commission to Japan to make a thorough survey of Higher Christian Education in this land. The personnel of this Commission will consist of two members from North America, one from Great Britain and two from Japan. The Commission will make investigations along the following lines:

(a) How the Christian higher educational institutions may hold their place of respect and influence amid the great progress of government education, as well as of private non-Christian education.
(b) How these institutions may be made more effective religiously, and in the training of Christian leaders.
(c) The types of education being offered and needed.
(d) How the Christian higher educational institutions may be placed upon a more stable financial basis.
(e) The possibility of a fuller coordination and unification of the whole Christian higher educational work.
(f) The advisability of making more adequate provision for the furtherance of the Christian movement through theological research, the study of the social implications of Christianity, the training of leaders both in evangelistic and educational work, and the production of literature.
(g) Other related matters that may come up in the course of the survey.

The Christian Educational Association of Japan and the Executive Committee of the Council have both voted expressing a desire that such a commission be sent at an early date.

The Executive Committee of the Council is also urging the International Missionary Council to send Dr. Butterfield to Japan to make a special study of the rural situation from the standpoint of Christian strategy, and to discover ways and means for the Christian forces to discharge their responsibility to this neglected area. Dr. Butterfield was for many years president of the Michigan State Agricultural College and was one of the staff of specialists at the Jerusalem Conference.

FEDERATION OF CHRISTIAN MISSIONS IN JAPAN 1929

J. S. KENNARD

The twenty-eighth Annual Meeting was held in the Auditorium, Karuizawa, beginning with the mid-week prayer service, Wednesday, July 31st and ending with vesper service Sunday, August 4th. There were 85 delegates in attendance, representing 32 missions. The theme was "THE PENETRATION OF JAPANESE LIFE AND THOUGHT BY CHRISTIAN IDEALS." It was subdivided, as follows:

The Penetration of Education—Dr. C. B. DeForest.
The Penetration of Industry—Dr. Toyohiko Kagawa.
The Penetration of Rural Life—Mr. M. Sugiyama.
The Penetration of Religious Life and Thought—Dr. I. Nitobe.

Only one paper was presented in a given session and each was followed by an hour or more of discussion. A series of three inspirational addresses was delivered by Bishop Baker on:

The Corporate Power of Evil.
Rational Grounds for Belief in the Corporate Power of Good-will.
The Task of the Christian Worker.

The Conference was opened by the regular mid-week prayer meeting, led by the vice-chairman, P. S. Mayer. Sunday, the closing day, was begun by an early morning prayer meeting without appointed leadership, and through the devotional and other meetings every effort was made to emphasize the spiritual side of the conference.

The Annual Conference Sermon was preached by the chairman Dr. H. K. Miller. On Sunday afternoon there was held a Memorial and Communion Service in charge of Rev. H. Pedley and Bishop Baker.

The Two Business Sessions

The first business session was opened with a brief meditation by Dr. McKenzie, the Fraternal Delegate from Korea. Roll Call followed. In the absence of the Secretary of the Federation, the report of the Executive Committe was read by the treasurer, Dr. Kennard. The first three recommendations in this report were adopted, as follows:

1. That Miss Edith Helmer be appointed Minute Secretary.
2. That J. C. Mann and B. F. Shively constitute the Business Committee.
3. That the Nominating Committee be composed of the following:

H. B. Newell, Chairman	Miss Edith Helmer	Mrs. C. W. Iglehart
C. F. McCall	L. S. G. Miller	A. K. Reischauer
W. M. Vories	S. H. Wainright	W. H. M. Walton

The Business Committee introduced the following recommendation: "In the unavoidable absence of Mr. Converse, the Secretary of the Federation, it is recommended that Dr. Kennard be requested to serve as Secretary *pro tem.*" Adopted.

The recommendation of the Executive Committee, "that the very courteous invitation of the National Sunday School Association, to nominate a representative for appointment to the Board of Directors of the Association, be accepted," was considered, and, with the understanding that no financial obligation was involved, was adopted.

Reports were made, and subsequently adopted, as follows:—

The report of the fraternal delegate to the National Christian Council was presented by Dr. Miller.

The report of the fraternal delegate to Korea, in the absence of Mr. Converse, was read by the Secretary.

The report of the Committee on Korean Work was presented by Dr. Foote.

The report on the Japanese Language School was introduced by Dr. Axling. Mr. Downs, the new Director of the School, was invited to the platform and gave a very concise and interesting report as to the condition of the School, and certain modifications in its policy.

The report of the representative of the Federation on the Board of Trustees of the American School, in the absence of Mrs. Jorgensen, was read by the Secretary.

The report of the representative of the Federation on the Advisory Board of the Canadian Academy was presented by Mr. Shively.

Mr. Tench, the Principal of the Canadian Academy, was invited to speak.

The report of the Publications Committee, in the absence of the chairman, Mr. E. T. Iglehart, was read by the Secretary.

The second business session of the Conference was opened with a brief devotional period under the leadership of Bishop H. J. Hamilton.

The recommendation of the Executive Committee as to the Kingdom of God Campaign,—"that this Annual Meeting place itself on record as heartily in favour of the Kingdom of God Campaign, and pledge its support in every feasible way, and that it also call the attention of the members of this Federation to the Campaign, and urge their cordial co-operation in financial and other ways," was adopted.

The recommendation of the Executive Committee as to a Mutual Protective Association,—"that the question of forming a Mutual Protective Association for Mission property against loss by fire again be raised, and that a committee be appointed to investigate and to make recommendations," was adopted. A Committee composed of Dr. McKenzie, Dr. Kennard and Dr .Stirewalt, was appointed by the chair.

The report of the Christian Literature Society was presented by Dr. Wainright, and adopted.

The following resolution, offered by Dr. Reischauer, was adopted:

"Resolved, that we have heard with great interest about the plan for the erection of permanent quarters for the Christian Literature Society's work (either as a C. L. S. building or as a Union headquarters building) and that we hereby express the hope that, in the formation of the Zaidan Hojin that is to be organized for the holding of this valuable property, due provision be made to secure in perpetuity for the cause of Christian Literature, not only the present assets of the Christian Literature Society, but also the earnings which may accrue from these assets, and any new gifts to the Society for investment in this building."

The report of the Nominating Committee was adopted. A complete list of officers and committees is appended.

In closing, Dr. Miller, the retiring chairman, in a brief closing speech, welcomed into office his successor, the Rev. P. S. Mayer, D.D., who offered the closing prayer.

OFFICERS

President .....P. S. Mayer	Secretary.....J. S. Kennard, Jr.
Vice-president ...W. M. Vories	Treasurer .....J. H. Brady

COMMITTEES

EXECUTIVE COMMITTEE

1930	1931
W. J. M. Cragg	Miss Carolyn Marsh
W. C. Lamott	Rev. G. H. Moule
Miss Esther Rhoads	

PUBLICATIONS COMMITTEE

1930	1931	1932
Miss B. Clawson	G. C. Converse	Miss I. MacCausland
H. D. Hannaford	J. K. Linn	W. H. M. Walton
P. S. Mayer	S. H. Wainright	H. F. Woodsworth

REPRESENTATIVES ON CHRISTIAN LITERATURE SOCIETY

1930	1931	1932
A. D. Berry	D. C. Holtom	D. Downs
A. Jorgensen	J. C. Mann	Miss K. I. Hansen
Mrs. J. S. Kennard Jr.	G. E. Trueman	P. G. Price
A. K. Reischauer	T. A. Young	A. J. Stirewalt

TRUSTEES JAPANESE LANGUAGE SCHOOL

1930	1931	1932
W. Axling	D. R. McKenzie	G. Bowles
H. W. Myers	L. J. Shafer	T. A. Young

COMMITTEE ON WORK WITH KOREANS

J. A. Foote B. F. Shively Miss K. Tristram

National Sunday School Assoc. Representative .....W. H. Erskine
American School Representative.....Mrs. D. Holtom
Canadian Academy Representative.....W. H. Erskine
Fraternal Delegate to Korea .....H. K. Miller
Fraternal Delegate to N.C.C. .....P. S. Mayer
Necrologist .....G. F. Draper

Treasurer's Report for Year 1928

RECEIPTS

A. GENERAL SOURCES:	C.L.S.	F.C.M.
Balance from 1927	—	¥ 3.55
Kyo Bun Kwan	—	251.02
Interest	—	.08
Dr. Rowland, returned	—	10.00
Mrs. Trueman, returned	—	20.00
B. MISSION TREASURERS:		
American Board	¥852.54	150.00
American Baptist	—	90.00
American Friends	350.00	60.00
American Bible Society	—	30.00
British Bible Society	—	30.00
Christian Church Mission	—	60.00
Church Missionary Society*	—	150.00
Evangelical Church	350.00	60.00
Lutheran Church of America	1,400.00	120.00
Methodist Episcopal, General	200.00	120.00
Methodist Episcopal, Women	800.00	120.00
Methodist Episcopal South*	—	150.00
Methodist Protestant	300.00	—
Mis. Socy. Church Canada	—	90.00
Omi Mission	—	30.00
Presbyterian North	750.00	150.00
Presbyterian South	570.00	150.00
Reformed Church in America	1,000.00	120.00
Reformed Church in U.S.	450.00†	120.00
Southern Baptist	—	90.00
United Brethren	—†	30.00
United Church Canada, General	1,400.00†	120.00
United Church Canada, Women	800.00†	120.00
United Christian Mission	295.00	90.00
" " " (1929)	—	45.00
Woman's Union Mission	—	30.00
Yotsuya Mission	—	30.00
Young Men's Christian Asn.	1,400.00	60.00
Young Women's Christian Asn.	700.00	60.00
English Presbyterian, Formosa	—	30.00
Presbyterian of Canada, Formosa	—	30.00
Totals	¥11,617.54	¥2,819.65

* These two societies contribute toward the personnel of the C.L.S.

† These Societies made contributions to the Christian Literature Society but not through the Treasurer of the Federation.

DISBURSEMENTS

	Items	Totals
A. LOAN		
Rev. J. Stirewalt, loan and interest.	¥ 525.00	
Rev. A. Oltmans, interest on ¥2,000	120.00	
		¥645.00
B. ANNUAL MEETING		
Delegates, travel and board	¥1,051.67	
Expenses of speakers...	70.00	
Use of Auditorium, honorarium	25.00	
Printing of Program	20.35	
Printing of Minutes	34.00	
		1,201.02
C. RELATIONS		
Delegate to Korea	88.72	
Delegate to Coronation	12.72	
		101.44
D. ADMINISTRATION		
Executive Committee meetings	167.08	
Secretary's expenses	15.08	
Treasurer's expenses	4.40	
		186.56
E. PUBLICATIONS		
To Kyo Bun Kwan	400.00	
To Japan Christian Quarterly	50.00	
Publications Committee expenses	42.00	
		492.50
Total expenditures		¥2,626.52
Balance on hand		193.13
Grand total		¥2,819.65

Audited, Tokyo, Jan. 18, 1929, by
H. K. MILLER

TEMPERANCE AND PURITY NOTES

E. C. HENNIGAR

The summer was marked by two great Conferences. Early in June at the Japan Young Men's Hall in the Outer Garden of the Meiji Shrine in Tokyo there gathered more than 700 supporters of the Anti-prostitution movement for their fourth yearly conference. Of these fully 300 came from outside of Tokyo; they represented 40 different prefectures. There was an air of optimism and enthusiasm about the gathering, for the year under review had seen marked advance and it was felt by everyone that at last a break had been made in the enemy line. In the absence of Prof. Iso Abe, Mr. Miyake of Yokohama, member of the Imperial Diet, made a detailed report of the work done in the Diet by Dr. Abe, Mr. Hoshijima and others looking toward the introduction of a law limiting prostitution as licensed by the government.

Reports were also made by representatives of the four prefectures, Saitama, Fukui, Akita and Fukushima, where Abolition Bills had been passed last December. The venerable Mr. Yamanouchi of Saitama Prefectural Assembly, who last year sought election only that he might bring this issue to the fore, gave a spirited account of the contest in his Assembly where the bill finally passed without dissent. Dr. Onikawa, who was responsible for the bill in the Akita Assembly also reported. Since the passage of the bill in Akita the authorities have refused to license any new women and one whole brothel quarter has gone out of business with the exception of one house harboring one woman. It was to be noted that in all four prefectures mentioned above as well as in Kyoto, Okayama and Nagano where the Abolition forces were not so successful the leaders of the movement are almost without exception Christians.

Twenty prefectures are organized for the work this year and the fight is being carried into entirely new territory. Hokkaido and Tochigi, Ibaraki, Miyagi, Niigata and Ishikawa prefectures are the latest to come into line.

During the first week in July the Temperance forces of the Empire gathered in the beautiful city of Sapporo. Despite the great distance from the larger centres of population no less than 150 delegates travelled from the main islands, some coming from as far away as Kyushu. Here too, the conference was marked by great enthusiasm. Mr. Kumagae, M.P. who

fathered the Temperance Bill in the recent session of the Diet and Dr. Shio, M.P., who is a Buddhist priest and the representative of Nagoya, both spoke and assured the delegates that the new Hamaguchi Cabinet, which had just then taken office, would be found much more favourable to all reform movements than the government of Baron Tanaka. Much thought was given to teaching Temperance in the schools and to building up a body of temperate school teachers. Many instances were given where the profligate habits of school principals and teachers have a very evil effect on the rising generation.

On the closing afternoon a tremendous Temperance demonstration was staged. Two thousand three hundred persons, of whom some 1600 were students of the Middle and Commercial Schools of Sapporo, marched in procession through the city, headed by the brass band belonging to the schools. Banners, songs and an abundance of literature distributed en route made this a valuable piece of educational work for Sapporo.

Among plans laid for the coming year was one to establish a temperance unit in every town and village of the empire. (Last year some 400 new societies were added to the roll). The next annual meeting is to be held in Matsumoto.

At a recent meeting of prefectural governors the governor of Kanagawa made the suggestion that students be forbidden the use of alcohol. Many cafes in Tokyo are refusing to serve students in uniform. A movement has been inaugurated in Kagoshima, headed by a retired commander of the Imperial Navy, to make Kagoshima the first prohibition ken in Japan. The dry movement is spreading in the Army. Beside the dry division in Sendai, Korea, Kanazawa and Morioka have dry battalions or companies.

The new government, in the person of its Minister of Home Affairs and its Minister of Education, was represented at the Temperance Rally in Hibiya Park on Sept. 1st, the anniversary of the great earthquake. The dry forces all over the land made use of this day to further Temperance propaganda. It is significant that city and Prefectural authorities gave active assistance in the work in very many places. The Temperance societies are making good use of the government's retrenchment policy to urge the people to economize where it will not only not hurt, but where it will be a positive benefit, viz. by cutting out the liquor bill, which averages 125.00 yen per house per year.

Mr. Maruyama, the new chief-of-police in Tokyo when he took office found no less than 170 applications for permission to establish new geisha houses in and around Tokyo. He returned them all with a curt refusal.

This speaks volumes for the spirit of the new administration. A nasty bribery case has been unearthed in Okayama Assembly where it has been found that certain members were bribed by brothel keepers to oppose the Abolition movement last year. This is not the first time brothel money has circulated in the assemblies. The brothel-keepers of Nagano prefecture are meeting this month to consider making a drastic change in their business. It is rumoured that they propose to make their women all into geisha. A number of other prefectures are taking up petition movements this fall and the coming months are full of promise.

THE CHRISTIAN LITERATURE SOCIETY OF JAPAN

AMY C. BOSANQUET

Just too late for announcemen in thel ast number of the *Japan Christian Quarterly* a long-expected book was published, one which is a great addition to the C.L.S. series of Bible Commentaries, Dr. Wainwright's *Yohane Den Chukai*, (Commentary on the Gospel of John). Those who know him and have heard his lectures on St. John do not need to be told that this large volume is rich in scholarly, devotional and original thought, showing deep knowledge of the religions and philosophies of the East and of Japanese points of view, as well as of the modern questions and special needs of the day which are so wonderfully met by the revelations and teachings of this Gospel. It is a well-bound book, price ¥3.00.

Shodai Kirisuto Kyo no Haikei (The Background of Early Christianity), by the Rev. H. W. Outerbridge, of the Kwansei Gakuin, Kobe, translated by T. Kawashima, is another new book, price ¥2.00. It treats of the Jewish Church and Literature, the Greek World and the Influence of Greek Philosophy, the Mystery and Mithraic Cults, the Law and the Epistle to the Romans, Gnosticism, etc., covering a great deal of ground which Bible students and teachers are glad to explore with a competent guide.

Prof. Zenta Watanabe of the Women's Christian College and Aoyama Gakuin, has written two booklets. The larger one, price ten sen, is *Shingaku Kyoiku to Jidai no Yokyu* (Theological Education and the Need of the Times), a suggestive study which will especially interest and help people who have to do with training Church workers, the theological students themselves, and young people who are anxious to serve God and are considering the path ahead. The other booklet is a five sen one in the New Evangelistic Booklets Series, and is for Christian or intelligent non-Christian readers. It is called *Iesu wa Nani Yue ni Kitari Tamaishi ya?* (Why Jesus Came), and explains in a fresh, beautiful way the parables of Luke 15, the love of God and the Christian ideals of brotherhood and practical service. The reference to Christmas at the end makes it a suitable booklet for the coming Christmas season.

There is a great demand for leaflets for children and simple country people, and we hope to help to meet both needs by our four new coloured picture leaflets, containing the Gospel story, called *E Iri Leaflets* (Bible Picture Leaflets), with three small specially designed coloured pictures in each. We anticipate a large sale.

Yoi O Tomodachi (Good Friends), stories for children by Mrs. Yokoyama, is an attractive new gift-book, price ¥1.30, with a pretty picture cover, coloured frontispiece and illustration in black and white, suitable for children of primary school age. The stories are original, very prettily told, with good Christian feeling running through them.

Before long *Hana Saku Ie* (Blossom Cottage), translated by Mrs. Muraoka, and originally published by the Keiseisha, will be re-issued by C.L.S. in pretty binding, the contents carefully revised.

Brave Adventurers, by Mrs. E. C. Cronk, which we were specially asked to publish in memory of its late author, and for which we received a grant from her friend, Mrs. Pohlman, has been translated by Mrs. Muraoka, adapting it, by permission, for the use of Japanese boys and girls. This will be published soon.

We are also planning other small publications for Christmas and New Year and shall be very glad of suggestions, if these are sent in early.

THE KINGDOM OF GOD MOVEMENT

H. F. TOPPING

Seventeen members attended the first meeting this autumn of the K.G.M. Committee and listened with interest to the report of the International Missionary Council meeting as given by Mr. Ebisawa the Japanese delegate. At Williamstown the news from Japan and China held the centre of attention. The women delegates proposed a world-wide prayer movement for the Oriental campaigns, and Dr. Mott personally pledged fifteen thousand yen for the 1930 expenses, which sum is already available. The China delegates asked for continual reports of the Japan evangelism, and for visits from Japanese speakers, especially Kagawa. That Japan is a mission field uniquely valuable as a research field and model for mission work in other countries is the new idea which emerged repeatedly, and there was a general hope that the Western churches themselves might be revived through stimulus received from these new spiritual movements in the Orient. "Christians all over the world are praying for us with grateful expectancy, and our responsibility is great," concluded Mr. Ebisawa He went on to say that the National Christian Council Executive at its meeting on September 17th had voted two thousand yen for the K.G.M., as a loan, unless the N.C.C. annual meeting (Nov. 5-6) votes to subsidize the K.G.M. Committee to that extent.

National Conference

A national conference to prepare for the K.G.M. is planned for Nov. 7, just after the N.C.C. annual meeting and the 70th anniversary of the opening of protestant missions in Japan. There will be two hundred delegates, chosen by their different denominations, whose travelling expenses will be paid out of a fund of two thousand yen for the conference. Of this five hundred comes from the N.C.C., and fifteen hundred from Dr. Kagawa personally. All others who wish to attend the conference at their own expense are welcome to do so. The United Church of Canada Mission have given five hundred, and the Nojiri Community four hundred to Dr. Kagawa and he will use these sums for the conference. The conference will be held in the same place as the annual meeting of the N.C.C.

Executive Committee

The follow-up Work, as well as the preparation for the national conference, the developing of a preparatory prayer movement, and the matters of personnel, office and finances, were referred to an executive committee appointed by the chairman, Rev. M. Tomita, as follows:—

Rev. Michio Kozaki, convener	Dr. Wm. Axling	Rev. M. Tomita, ex officio
Rev. I. Kanai	Mr. I. Inoue	Rev. A. Ebisawa, ex officio
Rev. R. Manabe	Prof. S. Murao	Helen F. Topping

NATIONAL SUNDAY-SCHOOL ASSOCIATION OF JAPAN

L. F. KRAMER

There is every indication that the future of the National Sunday-school Association of Japan is bright with promise and those who are most intimately connected with the work are full of enthusiasm. During the summer three standard Training Schools for Sunday-school teachers were held under the auspices of or in co-operation with the National Sunday-school Association.

Seventy young people who are specially well equipped because of their educational advantages and experience in Christian work enrolled for the course held in Karuizawa from July 18 to 25. Much of the credit for the spirit of fellowship which pervaded the meetings should be given to the chaperone, Mrs. Imamura. The periods of worship conducted each morning by Rev. K. Kitoku, the General Secretary of the N.S.S.A., were full of inspiration and were the outstanding feature of this twelfth summer Training School to be held in Karuizawa.

Though the School for workers in Kyushu, Shikoku and the southern part of the mainland is only three years old, the enrolment was almost as large as that of the Karuizawa School. It was held in the Fukuoka Girls' school from August 7 to 14. The General Secretary was one of the instructors there also, but the majority of the staff were educators well known in Kyushu, because of there relations with schools there.

The third of this group of summer schools for Sunday-school workers was held near Lake Biwa. It was especially under the auspices of the United Brethren church and about half of the fifty members came from that church but some of the speakers were furnished by the N.S.S.A. As a result of this co-operation there was throughout a spirit which made the school seem much like a family gathering.

It seems at last as if the Sunday-school Association's dream of a building of its own is to come true in the near future. Plans are being made to erect a building containing five stories and basement on the present site, 8 Itchome, Nishiki-Cho, Kanda, Tokyo. The cost of this enterprise is estimated at Yen 400,000, and it is hoped that the work can be begun by the end of 1929. It should be completed by the spring of 1931.

The coming of Dr. R. M. Hopkins on September 16 has given a new impetus to the Japan Association. Dr. Hopkins is the new General Secretary

of the North American Section of the World Sunday-school Association. He spent two weeks in Japan on his way to Korea, China and the Philippines in the interests of Sunday-school work. On the evening of his arrival the Board of Directors of the N.S.S.A. gave a supper to welcome Dr. and Mrs. Hopkins; on the following evening the Sunday-school workers of Tokyo gathered to meet them; and on the evening of September 18 a mass meeting in the Education Hall in Kanda was addressed by Dr. Hopkins. On each of these occasions he showed such sympathetic understanding of the situation in Japan that it is evident that his visit will hasten the time when Japan will be able to become a Section of the World Sunday-school Association.

THE KINDERGARTEN UNION OF JAPAN

A. R. CROSBY

The 23rd Annual Meeting of the Japan Kindergarten Union was held in Karuizawa, Japan, on July 24th and 25th, 1929. Miss Lois Kramer of the Evangelical Church Mission, as President of the Union, conducted the two days' session.

The Convention theme was 'The Kindergarten and the Home.' The subject was "Correlating the kindergarten and the home (a) From the kindergarten viewpoint; (b) From the Home viewpoint". It was opened for discussion by Miss Nora Bowman and Mrs. W. J. Callahan respectively. Nursery Schools in Russia, England and the United States were explained by Mrs. Akana by photographs and extracts from literature regarding the plans of these schools. Two missions here are each starting one of such schools.

A committee on kindergarten songs in Japanese presented a sample collection of songs approved by the committee. This collection may be published later when arangements are completed.

The Convention voted to instruct a committee to proced with plans for a new translation of Froebel's Mother Play from the original German into Japanese.

For the past few years, the Union has been co-operating with the Japanese Church in Karuizawa in a kindergarten for the Japanese children of the village. Through the efforts of a committee and Karuizawa residents, a new building to house the church and kindergarten has been completed. The dedication of the building was a part of the programme on July 24th.

The union has had Japanese Branch Organizations in several districts which meet once or twice a year. This summer one district started plans for a national Organization of the members of these districts. Invitations were sent out and 93 teachers attended the first meeting on July 23rd and 24th, in Karuizawa. Besides discussing practical kindergarten problems, they appointed a committee to confer with a committee from the Parent Organization regarding plans for a Japanese Union. The Union rejoices in this forward step taken by our Japanese associates and feel assured of better kindergarten work in Japan as this organization grows.

BOOK REVIEWS

NEW LIFE THROUGH GOD. By Toyohiko Kagawa. Published by the Fukuin Shoten, Shimonoseki. Price 10 sen.

Kagawa is on accomplished stylist. The three-page preface to this new evangelistic book, the part of the book which comes directly from his own pen, is fascinating reading. It is a prophetic appeal to the soul of Japan to prepare herself for the new day of the Lord. As the prophetic utterances of old, it is garbed in poetic prose, which is at once impressive and inspiring.

Had he gone on in this way till the end of the volume, we might have had really an epoch making book, both in style and content. Unfortunately for himself and the Christian cause at large, this was not possible for him to do. As he tells us in a note printed in the book, he had to fall back on two of his assistants and ask them to take down his lectures delivered orally and make up the content of this present volume.

Everybody who knows how Kagawa is suffering from eye-trouble can understand that this was unavoidable, and will deeply sympathize with him. Nevertheless, this fact has caused a grave defect to the book. Written down by others' hands, not only is the whole narrative deprived of the charm of this accomplished stylist, but in some places the passages do not make sense, (e.g. first few lines of the section "In Christ's name," p. 103). Plenty of good material, it seems, is groaning under inferior workmanship. One would wish that the book had been a shorter one, all written by Kagawa's own hand. people do not appreciate the fact that so many pages can be had for ten sen, but they do want really good contents.

This defect, I repeat, is a very serious one, especially in view of the fact that this new volume is purported to be the evangelistic book of the Showa era, comparable to Kanamori's "Shinko-no-Susume" of Taisho, and Yamamuro's "Heimin-no-Fukuin" of Meiji.

As a systematic presentation of Kagawa's view of Christianity, this book is an excellent hand-book. The abundance of illustrations it contains makes it also a useful mine of sermon material for preachers and would-be lay-workers. But one cannot help feeling somewhat doubtful as to whether the book has succeeded in grappling with the indifference and scepticism of the non-Christian public.

Kagawa's fame may make it possible to sell thousands of copies of this book to missionaries and Christian workers to give away, just as you can sell new pattern bullets to hunters because of the name of the firm

which produces them, but it is yet to be seen whether they can really bring the feathers to the ground.

The most important feature in a book of this kind is to give a proper place to the problem of suffering, for no evangelistic book of present day Japan can be successful without it. And it is one of the strongest features of this book that, unlike other books of similar kind, it treats this problem early in the volume. A fuller and deeper handling of the problem than is ctually the case would have enhanced its value still more.

M. S. MURAO.

LOVE THE LAW OF LIFE. By Toyohiko Kagawa. Translated by J. Fullerton Gressitt. Together with a Biographical sketch by Eleanor M. Hinder and Helen F. Topping. 313 pages. John C. Winston Company, Philadelphia.

"Oh, what a famine of love!" By the dearth of it in his own country, in the political, social, and even religious institutions of the world, alike in tyrants, communists, and reformers; in all classes, clans, and races, the soul of the author is saddened. But having once said so, he proceeds to develop by reiteration, suggestion, and quotation, his own philosophy, that in contrast to the view of nature as a blind mechanism, and to society as it is actually organized to-day, the heart of life is love. "In the pulsation of that heart must be heard the rhythm of God's motive energy."

Love is the creative force in the cosmos, expressing itself even in the habits of the lowest forms of life, in all of which a scientist should see a miracle. From studying the physical universe, and from looking within our own hearts, we are to discover and experience this love. To Drummond there was natural law in the spiritual world: to Kagawa there is a spiritual law in the natural world. He is doing to-day for Japanese what Henry Drummond and John Fiske did in the West. He is doing this in a poetic style of language and structure that they will best appreciate. To most of his readers, this view of a universe dominated by spiritual force will be new, and to many others, the vividness of his presentation will make it seem so.

Love is not only the expression of God, but it is God. To Love he bursts into passionate pæans, again and again, witht he adoring fervour of St. Francis of Assisi and Thomas à Kempis.

He would have the entire life of society express this love practically. Sex life, marriage, conscience, law, economics, education, philanthropy, and art, are all treated from the point of view of one who is himself demonstrating by practice in places and ways where it is not known, that every department of life must be brought into captivity to the same principle of love that is at work in the physical world. But there is no easy method.

Only by way of the cross can man achieve such a life. Tolstoy had the Sermon on the Mount, but not the Cross. Love must revolutionize but without violence. The limitations of such writers as Marx, Nietsche, Ellen Key, and others, who have not accepted the power nor way of the Cross, are treated with discrimination.

The chapters on Love and Sex, Love and Romance, Love and Marriage, and Love and Education, are the most constructive. In the first three we get some insight into the background of eastern and ancient marriage systems and the contribution of Christianity. In Love and Education we are taken to live with the author in the slums, and made to realize by facts the hopelessness of conditions there. More in detail, than at any point of the book he shows by what methods he expects a change. Love and Fate should be read in connection with this chapter for, "Even in the sad doom to destruction, Love discovers the shining light of resurrection". But, "In my service, I should be drawn to the scaffold".

Throughout the book he rather takes for granted that God alone is the source of this love, not always distinguishing clearly between the God without and the God within. To this we need the corrective of his other works.

The Western reader will often be perplexed by what seems a want of clearness, and in the flow of poetic form be at a loss for logical connection. This typical characteristic of Japanese writing has been developed by Kagawa into a type of blank verse, to which is due in no small measure his immense popularity in Japan. With him as with the other writers of this country, we must look less for logical sequence than for delicacy of expression and flights of keen penetration. This does not imply any want of facts nor of profound thinking. On the contrary, the book is packed with evidence of wide reading and with penetrating analysis. The translation has preserved with remarkable faithfulness the spirit and manner that give to it its charm. Our reward is many a sentence and paragraph worth committing to memory. What gives this book its particular worth to English readers, however, is after all not what is said, nor how it is said, but Kagawa himself.

MAY FLEMING KENNARD

JAPAN UNDER TAISHO TENNO, 1912–1926. By Morgan Young. 347 pp. Published by George Allen and Unwin. Price ¥7.00.

A well-known Cambridge scholar, the late Professor Gwatkin, when accused of shewing a certain amount of bias in his historical studies, retorted that such was inevitable if they were to be of value. History to be interesting and so claim attention must bear the impress of the personality of its interpreter. When however the history in question is of events so recent as to render impossible that long view necessary for an

interpretation, it becomes the more incumbent upon the writer to be balanced and just in his selection of events. We have little doubt but that the above remarks will commend themselves to the author of this book.

Mr. Young, who writes with both literary experience and also a personal knowledge of the Far East derived from his residence in Kobe, wisely does not claim to be an interpreter of the reign under review; his book is far more one of narrative, collected, we suspect from certain repetitions and lapses of style, from the pages of that newspaper, whose reputation for fearlessness he has so worthily maintained. Indeed the book is essentially British in certain characteristics: its love of justice, its hatred of cant, its support for the under-dog, and its absolute frankness.

And yet we cannot but feel that it is a volume of the 'Mother India' type, accurate but not true. It is a remarkable fact that in the the many critical reviews of this latter book, few actual mistakes were pointed out; yet those who knew India best and were fully aware of her faults were almost unanimous in their condemnation of the book as being an unfair selection of material. Others more expert in criticism may lay fingers on inaccuracies here and there in the volume before us, though we do not think they will find many; but those of us, who are learning to know and love Japan and the Japanese and to enjoy their confidence, instinctively realize that something is wrong in the whole spirit of the book. If it were true as well as accurate, it would only be possible to explain Japan's progress during the period under view at the sacrifice of all those moral ideas on which society is built. Japan does possess statesmen who are not self-seeking and merchants who are honest; she does know a public opinion which can respond to the appeal of righteousness, and a press which can advocate justice. But we look almost in vain for any evidence of such in the pages of this book. True an Ozaki and a Kagawa meet with the writer's approval, but are there no others? If not, then we might at least expect some sympathy towards and interest in those Christian forces in Japan which are seeking to create such; but for all that the book suggests, they might not even exist.

Again, frequent reference is made to the extraordinary position of the Army and Navy chiefs under the Constitution, but not half enough emphasis is laid on the growth in the nation of a public opinion against the whole system of militarism. The maladministration of Korea is duly recorded, but there is nothing to suggest any genuine attempt to put things right. The policy of denationalization may be wrong, but at all events Japan is consistent in her application of it, for the consequent free entry of Korean labour into the Japanese market is creating a serious problem. True the luxury tax has hit the foreign resident in Japan, but what authority has the writer for saying "what ensured the passage of the bill was the fact that fundamentally the tariff was in the nature of a special

tax on the small foreign colony"? Has he realized that the Japanese who use such luxuries far outnumber the few thousand foreigners who require them? Was France animated by a similar motive when she levied her luxury tax?

We might go on making point after point of this kind, but we do not want to succumb to that fault which we cannot but detect in the writer, an exaggeration of the negative critical faculty.

The book will be of real value when one covering the same period is produced by official Japan. The truth will be found to lie somewhere between the two. In the meantime we are grateful to Mr. Young for having given us one view-point. We hope many will read it and remember there is another.

W. H. MURRAY WALTON

PERSONAL COLUMN

Note :—Items for this column should reach Rev. John K. Linn, 487, Asagaya, Tokyo-fu, by the 15th of December for the January issue. Contributors will greatly oblige by drafting items in the form used below.

NEW ARRIVALS

BUTCHER. Miss K. Butcher, (M.S.C.C.) who is to be head of the nursing department in the Canadian T. B. Sanatorium, Shinshu, arrived from Canada September 9, and is now in Tokyo at the Language School: she is staying with Miss Henty, Tsukishima.

CAVEN. Miss Mary Caven (M.E.C.) arrived on August 31 to teach in Aoyama Jo Gakuin, Tokyo.

COLLINS. Mr. Collins, (J.E.B.) arrived this autumn from South Africa, and is in Tokyo at the Language School.

ENGLEMEN. Rev. and Mrs. Marcus J. Englemen (R.C.U.S.) arrived on September 30.

FRANKLIN. Rev. and Mrs. S. H. Franklin (P.N.) arrived on July 15, and are living at 739 Sumiyoshi Machi, Sumiyoshi Ku, Osaka, for language study.

HIBBARD. Miss Esther Hibbard (A.B.C.F.M.), under term appointment to Doshisha Girls' School arrived September 12.

HUNTLEY. Mr. and Mrs. Frank Huntley (A.B.C.F.M.), under appointment to Doshisha University arrived September 12, now in Language School and living at 6 Aoyama Gakuin, Tokyo.

JONES. Dr. and Mrs. Frank M. Jones (P.E.) arrive on October 14. They will take up residence immediately at St. Barnabas' Hospital, Osaka, where Dr. Jones will be stationed as Vice-Director of the hospital.

LEGALLEY. Mr. Charles M. Legalley (R.C.U.S.) arrived on August 30, and will begin work in North Japan College as a teacher of English.

MANN. Rev. and Mrs. Leland W. Mann (A.B.C.F.M.) under appointment for evangelistic work, arrived at Yokohama on August 31. They are attending the Japanese Language School, and their address after Nov. 1, will be 645, Tokoshi, Ebara Cho, Tokyo-fu.

MANSFIELD. Miss Lillian Mansfield (A.B.C.F.M.) arrived on August 31 under term appointment to Kobe College.

MEATH. Miss Aurelia O. Meath (U.C.C.) arrived on September 9; she is to live at 8 Torii Zaka, Azabu, Tokyo.

NYSTROM. Miss Florence Nystrom (A.B.F.M.S.) arrived on September 30. Miss Nystrom will be Assistant Mission Treasurer and will divide her time between this work and language study.

PARKINSON. Rev. and Mrs. W. W. Parkinson (A.B.F.M.S.), arrived on September 16. For the present their address will be c/o H. B. Benninghoff, 551, Shimo Totsuka, Tokyo-fu. They will attend the Language School.

PERRY. Miss Katherine Perry (A.B.C.F.M.) arrived in August under appointment to Kobe College, now in Language School and living at 6 Aoyama Gakuin, Tokyo.

RICHARDSON. Miss Richardson (J.E.B.) arrived this autumn and will attend the Language School in Tokyo.

ROBERTS. Rev. and Mrs. Floyd Roberts (A.B.C.F.M.) under appointment for evangelistic work arrived September 30. They are now at the Language School and living at 6, Aoyama Gakuin, Tokyo.

SMITH. Miss Harriet Smith (R.C.U.S.) arrived on August 30, under appointment as teacher of English in Miyagi College.

VOIGHT. Miss A. V. Voight (P.N.) arrived on August 31, and will serve as a short term teacher in Joshi Gakuin, Tokyo.

WATKINS. Miss Elizabeth Watkins (S.B.C.) arrived from Spartanburg S. C., in August, to begin work as English teacher at Seinen Gakuin, Fukuoka.

WILLIAMS. Mr. Williams (J.E.B.) arrived this autumn and will attend the Language School in Tokyo.

WILSON. Miss Helen Wilson (A.B.F.M.S.) arrived on September 9; she will attend the Language School and will live at 51 Tenma Cho, Itchome, Yotsuya, Tokyo.

ZOLL. Dr. Donald Zoll, Amherst Fellow in Doshisha University, arrived on September 12.

ARRIVALS

BAKER. Miss Effie Baker (S.B.C.) returned from furlough after a year's study at Columbia University on September 9, to resume work in Seinan Gakuin, Fukuoka.

BENNINGHOFF. Dr. and Mrs. H. B. Benninghoff (A.B.F.M.S.) returned on August 18 to resume their former work in connection with Waseda University. Address: 551, Shimo Totsuka, Tokyo-fu.

BOTT. Rev. G. E. Bott and family (U.C.C.) who arrived from Canada via the ports in June, are residing at Koishikawa, Tokyo. Mr. Bott is collaborating with Mr. Price in the work of the East Tokyo Mission.

CLARKE. Miss Doris Clarke, Office Secretary of the Y.M.C.A. returned on October 14.

CLARKE. Miss Sarah F. Clarke (P.N.) returned from furlough July 15, and resumes her work in Hiroshima.

CHENEY. Miss Alice Cheney (M.E.C.) resumed her work at Iai Jo Gakko, Hakodate, on August 31.

COATES. Rev. W. G. Coates and family (U.C.C.) arrived early in October, and will reside in Kofu.

DOWNING. Miss Ruth Downing (U.C.C.) arrived September 16 to take charge of kindergartens in Tokyo. She will live at Blackmer Home, 50 Takata, Oimatsucho, Koishikawa, Tokyo.

DRAKE. Miss Katherine Drake, (U.C.C.). arrived from furlough on September 9. Her address is:—Matsushiro Kindergarten, Hamamatsu.

ERINGA. Miss Dora Eringa (R.C.A.) from furlough, September 9, appointed to evangelistic work, Kurume, Kyushu.

EVANS. Miss Elizabeth M. Evans (P.N.) returned from furlough August 31, to resume work at Hokusei Jogakko, Sapporo.

FISHER. Mr. and Mrs. R. H. Fisher and family (A.B.F.M.S.) returned on September 9. Mr. Fisher will resume his teaching at Kwanto Gakuin, Yokohama.

GRESSITT. Mr. and Mrs. J. Fullerton Gressitt (A.B.F.M.S.) returned on Fuly 5. Mr. Gressitt will teach in Kwanto Gakuin, Yokohama, and will be Mission Treasurer. Address:—12, Hachiyama, Shibuya, Tokyo-fu.

GULICK. Mr. and Mrs. Leeds Gulick (A.B.C.F.M.) returned to Matsuyama from furlough on September 12.

HANNAH. Miss Lollita Hannah (S.B.C.) returned in September to her work as teacher of music in Seinan Jo Gakuin, Kokura.

HAROBIN. Miss Harobin (M.S.C.C.) returned on September 9, and is once more at Mariyama, Nagano Ken.

HEPNER. Rev. C. W. Hepner and family (L.C.A.) returned late in September to resume work at Osaka.

HILLIARD. Rev. Foster Hilliard (U.C.C.) returned from furlough early in September, and is stationed at Kwansei Gakuin, Kobe.

KUECKLICH. Miss Gertrud E. Kuecklich (E.C.) returned on August 26 and resumes her work as principal of the Kindergarten Training School, Tokyo.

LEDIARD. Miss Ella Lediard (T.C.C.) returned from furlough on August 31. Address:—12. Agata Machi, Nagano, Shinshu.

LEHMAN. Miss Lois Lehman (U.C.C.) formerly of Akita, to be at the Eiwa Jo Gakko, Shizuoka.

LINN. Rev J. Arthur Linn and family (L.C.A.) returned from furlough about the middle of October to resume work at Moji.

LUBEN. Rev. Barnerd M. Luben (R.C.A.) returned on August 30. Assigned to study at the Language School, Tokyo.

LUTHY. Rev. and Mrs. Raymond Luthy (M.E.F.B.) with two children arrived September 23. They went immediately to Sendai.

MAKEHAM. Miss Makeham (M.S.C.C.) returned from furlough on August 27, and is at her former station, Nagano.

MARTIN. Rev. and Mrs. D. P. Martin (P.N.) returned on August 29, and are located at 170, Shimotatekoji, Yamaguchi.

McALPINE. Under short term appointment, to Steele Academy, Nagasaki, Mr. James A. McAlpine, (R.C.A.) returned on August 30.

McLACHLAN. On September 9, Miss May McLachlan, (U.C.C.) from furlough. Her address will be 324, Hyakkoku Machi, Kofu.

MINKKINEN. Rev. and Mrs. T. Minkkinen (L.E.F.) returned early in October. Address :—Kami Iidamachi, Nagano Ken.

PAWLEY. Miss Annabelle Pawley, (A.B.F.M.S.) returned on September 9. Formerly of Soshin Jogakko, Yokohama; now designated to the Osaka Bible Training School, Imasato Cho, Higashi Yodogawa Ku, Osaka.

PECKHAM. Miss Caroline S. Peckham. (M.E.C.) returned on September 6, to Fukuoka Jo Gakko, Fukuoka.

PEET. Miss Azalia E. Peet (M.E.C.) returned on September 6 to Kagoshima.

PHELPS. Mr. G. S. Phelps (Y.M.C.A.) returned on September 30.

PIDER. Miss Myrtle Z. Pider (M.E.C.) returned on August 31, to resume work in the Women's Christian College, Tokyo.

SHACKLOCK. Rev. and Mrs. R. Floyd Shacklock (M.E.F.B.) with two children arrived August 21. They will live at 2, Aoyama Gakuin while attending the Language School.

SNEYD. Mrs. H. S. Sneyd (Y.M.C.A.) returned to Japan on October 14. Mr. Sneyd returned to his work in Yokohama more than a year ago.

SOAL. Miss Soal (J.E.B.) returned from furlough to resume work at Maizuru, Kyoto Fuka.

STIREWALT. Rev. A. J. Stirewalt and family (L.C.A.) returned from furlough about the middle of October to resume work in Tokyo.

TER BORG. From furlough, September 4, Rev. and Mrs. John Ter Borg (R.C.A.) to Kagoshima City for evangelistic work.

TRENT. Miss Trent (M.S.C.C.) is returning in October to take up special work at the proposed T. B. Sanatorium in Shinshu.

WALLER. Rev. J. E. Waller, D.D. & Mrs. Waller (M.S.C.C.) are returning in October from furlough, to their former station, Nagano.

WALVOORD. Miss Florence Walvoord (R.C.A.) from furlough, September 9, to educational work at Baiko Jo Gakuin, Shimonoseki.

WOODARD. Rev. and Mrs. W. P. Woodard (A.B.C.F.M.) are returning to Sapporo from furlough; arrived September 16.

WORDSWORTH. Miss Ruth Wordsworth (S.P.G.) returned from furlough September 9, to her former station in Chiba City.

DEPARTURES

ANDERSON. Miss Ruby L. Anderson (A.B.F.M.S.) of the Woman's Christian College, Tokyo, has resigned and will return to America late in October, going by way of Siberia and remaining in Europe for a time.

COATES. On August 1st, Miss Alice L. Coates (M.P.) sailed for home on account of illness. At present she is at Mayo Brothers' Clinic, Rochester, Minnesota.

COUCH. Miss Helen Couch, (M.E.C.) on furlough June 13.

EATON. Miss A. G. Eaton, (P.N.) sailed on September 17 for a year's furlough.

HOWEY. Misses Harriet and Mary Howey (M.E.C.) on furlough July 9.

JOHANNOT. Mr. Henri Johannot of the World's Committee of the Y. M. C. A. Geneva, has returned to Europe after several weeks in Japan in connection with the International Boys' Camp held at Unzen during the last ten days in July.

JOHNSTONE. Miss J. M. Johnstone (P.N.) sailed the last of June via the ports for a year's furlough. Address: 47, Maple Avenue, Madison, N. J., U. S. A.

NASH. Mr. and Mrs. W. L. Nash of the Y. M. C. A. in Korea returned to Pyengyang in July after a year of language study in Tokyo.

POWLAS. Miss Annie Powlas (L.C.A.) left on furlough August 30.

THOREN. Miss Amy Thoren (L.C.A.) left in July on antedated furlough to the United States.

VEAZEY. Miss Myra A. Veazey (U.C.C.) leaves for Canada sailing October 3. Retiring. Home Address: St. Stephen, N. B., Canada.

WALSER. Rev. and Mrs. T. D. Walser (P.N.) and two children sailed for six months' furlough on June 30. Address: 47, Maple Avenue, Madison, N. J., U. S. A.

WYTHE. Miss K. Grace Wythe (M.E.C.) on furlough June 11.

CHANGES OF LOCATION

BAILEY. Miss Barbara M. Bailey (M.E.C.) from Hakodate to 4, Aoyama Gakuin, Tokyo.

COLLINS. Miss Mary D. Collins (M.E.C.) from Tokyo to Iai Jo Gakko, Hakodate.

DE MAAGD. Rev. J. C. DeMaagd (R.C.A.) from Tokyo to Oita Kyushu, for language study.

DOWNS. Rev. and Mrs. Darley Downs (A.B.C.F.M.) move from Kyoto to to Tokyo, Mr. Downs to be Director of the Japanese Language School

and representative of the mission in Tokyo. Address after Nov. 1. to be: 645, Tokoshi, Ebara Cho, Tokyo-fu.

FARNUM. Rev. and Mrs. Marlin D. Farnum (A.B.F.M.S.) from Tokyo to 158 Goken Yashiki, Himeji.

GERRISH. Miss Ella M. Gerrish (M.E.C.) from Tokyo to Kumamoto.

JACKSON. Rev. Roderick H. Jackson (P.E.) from Kyoto to Yokkaichi, Mie Ken.

MACKENZIE. Miss V. M. Mackenzie (P.N.) has been given leave of absence from Sapporo, for health reasons, and will probably be in Tokyo for some months.

MORRIS. Miss Marian H. Morris (P.N.) has moved from Tokyo to Baiko Jogakuin, 1850 Maruyama Cho, Shimonoseki.

SCHELL. Miss Naomi Schell (S.B.C.) from Kokura to Tobata.

TEAGUE. Miss Caroly M. Teague (M.E.C.) from Kumamoto to Fukuoka.

WATTS. Rev. and Mrs. H. E. Watts (U.S.C.C.) removed in September from Nagano to Gakko Cho, Niigata.

WOODWORTH. Miss Woodworth (J.E.B.) removed in September from Tokyo to Kobe.

ZANDER. Miss Helen R. Zander (R.C.A.) from Shimonoseki to Tokyo for language study.

BIRTHS

BACH. To Rev. and Mrs. D. G. M. Bach (L.C.A.) in June at Kumamoto, a son, Emmon Werner.

FESPERMAN. To Rev. and Mrs. F. L. Fesperman (R.C.U.S.) in June, a daughter, Camilla Fisher.

DEATHS

CURTIS. Rev. W. L. Curtis, D.D. (A.B.C.F.M.) died at Peiping, China, on August 15.

SCHILLINGER. In July at Nojiri Lake, George Paul, four year old son of Rev. and Mrs. G. W. Schillinger (L.C.A.) of Kyushu Gakuin, Kumamoto.

VOEGELEIN. Mrs. F. W. Voegelein, a missionary of the Evangelical Church from 1883 to 1906, died at Los Angelos, California, on July 26th.

MISCELLANEOUS

ARNUP. Rev. Jesse H. Arnup, D.D., Secretary for Japan of the Board of Foreign Missions of the U.C.C. arrived on September 23rd, on a visit of inspection of the Japan, and other mission fields of that Church.

BICKERSTETH. Mrs. Bickersteth, Secretary of the St. Paul's Guild (Japan Church Aid) arrived in Japan on September 9th for a stay of five months to visit S.P.G. and C.M.S. mission stations.

BISHOP. The Fiftieth Anniversary of the arrival in Japan of the Rev Charles Bishop, retired, occurred on September 13th.

COLTON. Miss Colton, of the Anglican Japanese Mission, Vancouver, is living at Shinta Machi, Matsumoto, for a year, studying language and methods of work.

DAVIES. Mr. and Mrs. J. Merle Davis, formerly associated with the Y.M.C.A. in Japan, arrived in Yokohama on September 13th. Mr. Davis is now General Secretary of the Institute of Pacific Relations, and is at present in Japan to attend the Conference of the Institute at Kyoto from October 28th to November 9th.

MACGILLIVRAY. Mrs. J. T. MacGillivray, of Toronto, Canada, President of the Woman's Missionary Society of the U.C.C. and her friend, Miss J. S. Harvie, of Montreal, of the same Society, are visiting the work of the mission in Japan, Korea, China and Formosa. They arrived on September 9th, and Sailed from Kobe for Shanghai on October 16th.

MARKLEY. Dr. Mary E. Markley, one of the Secretaries of the Board of Education, and Chairman of the Candidate Committee of the Women's Missionary Society of the United Lutheran Church in America, is spending a month in Japan as part of a world tour of inspection of the mission fields of her Church. Dr. Markley is accompanied by Miss Edna Springhorn and Miss Frances Bode, both of New York City.

PEEKE. Rev. H. V. S. Peeke, D.D. (R.C.A.) underwent a surgical operation at Harper Hospital, Detroit, Michigan, in May, as a result it will be impossible for Dr. and Mrs. Peeke to return to Japan. They are now resident at 174, West 15th Street, Holland, Michigan.

RUSSELL. The engagement of Miss Lucy K. Russell, of the Osaka Bible Training School, to Rev. Charles F. Banning, pastor of the Delaware Avenue Baptist Church of Syracuse, New York, has been announced.

STEWART. Rev. George B. Stewart, D.D. LL.D., President Emeritus of Auburn Theological Seminary, Auburn, N.Y., and Mrs. Stewart arrived on August 19th to visit Auburn graduates in Japan, Chosen, and China. Dr. Stewart will attend the Synod of the Church of Christ in Japan, October 11–15, as official representative of the Presbyterian Church in the U.S.A.

ROBERT CORNELL ARMSTRONG.

Since this magazine has gone to press, one of its contributors, Dr. R. C. Armstrong, has been called to his reward. Others elsewhere will bear fuller testimony to all that he has done for the Kingdom of God in this land, but it would ill befit me as Editor to let this issue go forth without offering some tribute to one who was not only one of the outstanding missionaries, but also one of the most exemplary Christians in Japan. His books on Shinto and Buddhism gave evidence of his scholarly mind; his work as secretary of the National Christian Council shewed his administrative ability; his place in the councils of church and mission gave scope to his gifts of statesmanship; his intense desire for Unity, the result of his experiences in Canada, testified to his far-seeing vision; but above all, and through all, his evangelistic passion bore testimony to a man to whom Jesus Christ meant everything. It is therefore fitting that the Central Methodist Church in Hongo, where he had hoped to assist a Japanese colleague in the student centre of Tokyo, and which was opened within a few hours of his death, should be his last great work.

Si monumentum vis, circumspice.

W.H.M.W.

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